

The Inquirer.

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With the "Inquirer" next week will be published, gratis, a Portrait of Alderman S. S. Tayler. Orders should be sent early.

TOPICS AND EVENTS.

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LAST year the Rev. C. J. Street, of the Croydon School Board, had to complain of some unfair dealings of some of its members on committee in regard to Bible-reading in the schools. This year a similar case has arisen. A section of Scripture having been ordered for reading it was agreed in committee to send a note to teachers hinting at the desirability of exercising "wise discretion" in regard to omissions of unsuitable passages. A week later, in defiance of their rules, the committee tried to quietly set aside this decision, and Mr. Street had to ask at the Board meeting whether it was intended to send such instructions to teachers or not. Then the party that will not recognise the blemishes in the Bible gave way, not gracefully; and the teachers will again be told to warily pick their way through Hebrew history.

CHAPEL TRUSTEES and others who have had to do with the management of small endowments have hitherto been somewhat circumscribed in the class of securities in which they may, with safety to themselves, invest the funds under their control. An Act passed during the last Session of Parliament called "The Trust Investment Act, 1889," considerably enlarges the scope of the investments in which "it shall be lawful for a trustee, unless expressly forbidden by the instrument (if any) creating the trust, to invest," as many as nine new classes of securities being authorised. The debentures of British railways; the stock of British railways and canals; Indian railway debentures and stock; the debenture or guaranteed or preference stock of water companies; and corporation stocks are now, with certain restrictions, added to the list of authorised investments. Cases have come under our notice where, by the operation of Mr. Goschen's schemes for reducing the National Debt, the income of ministers has been considerably reduced. The new Act may help to remedy this.

OUR American exchanges have of late recorded the continued existence of a hateful race feeling between whites and blacks in the Southern States, leading frequently to brutal outrage and murder. To such an extent does this feeling prevail that it has almost brought about a disruption in some ecclesiastical bodies, and has led to the formation of distinct Churches. It is, therefore, the more gratifying to come across instances of a better, and, we will add, a more Christian feeling, although, as a rule, they are confined to the Northern States. A pleasing instance has recently occurred at Harvard College, where the Senior Class has chosen for Orator on Class Day one of its two negro members. Clement Garrett Morgan is the son of a Virginia slave, to whom Lincoln's Emancipation Proclamation brought freedom. Upon him the choice has fallen. To those who may be unacquainted

with what this means, it may be explained that, to be elected as Orator, is regarded as the highest mark of favour which a student can receive from his fellows, and in this instance the choice was ratified by a large majority out of a class of 275 members. Mr. Morgan is said to have unusual gifts of oratory, having won the Oratorical prize last year.

THE close relation which is being increasingly felt to exist between religion and social matters is again evidenced in the attention given to the latter by high ecclesiastical dignitaries. The Archbishop of Canterbury has this week commenced his second visitation of his diocese. The replies to his letter sent by the Congregational and Baptist Unions do not seem to have come under notice; but his Grace urged that increased endeavour should be made to bring the good influence of the Church to bear on such problems as poverty, temperance, and purity. These were no new problems, for they were shadowed forth in the Epistle of St. Peter. But they were rampant to-day, and the proportion of them now to the palliatives in use was more formidable. Material or secular education was not enough "to abolish the views of self-indulgence, or the pleasure of extravagance, or the passion for wealth, or the recklessness of extreme poverty." Upon this all religious men are agreed, and most of them will sympathise with the Archbishop's appeal to the Church of England to "silence bickerings and postpone controversies in order to devote her energies to such problems and to strike out agencies for their solution." A further appeal to the wealthy to give of their wealth "to a religious solution of problems which, left to themselves, could solve themselves only in whatever might be the natural outcome of despair," brought the first of these visitation addresses to a close.

WE cannot but regret that in his admirable sermon the other day at Oxford Dr. Dale so limited his assertion of the rights of the Intellect in Religion as to use language like this:—"It is our duty to keep an open mind to the discoveries of theologians and scholars; but this does not mean that we should consent to regard all the articles of the Christian faith as open questions. On the great subjects our mind is made up. The facts we know, and under God we have to transmit the knowledge of them to coming generations. We are willing, if necessary, to revise definitions, but can accept no definition which obscures the Divine glory of the Lord Jesus Christ, Son of God, Son of Man, Creator, Brother, Lord, Redeemer of the human race. We are prepared to discuss theories of the Atonement, but can accept no theory which would dislodge our hearts from their sure confidence in Christ, in whom we have redemption through His blood, even the remission of sins according to the riches of God's grace," and more to the same effect. This practically means that concerning the questions which have ceased to agitate the minds of learners we may preserve a strict neutrality, and be ready to hear both sides; but upon those very questions which are most in dispute to-day our minds are made up—we are not open to conviction. For the most pressing questions include those that are connected with the word and work of Christ, the true history of his life, the authenticity of his reported words, the nature of the wonders ascribed to him, the nature of his authority over us. None of these can be discussed without danger of "obscuring the Divine glory" of Christ, and he who accepts it as the first of all duties to "stand up for Jesus" will be tempted to consider it a very secondary one to stand up for truth. Illustrations of this abound.

THE *Christian Register* reprints from an Orthodox contemporary a remarkable address given by the Rev. Dr. Northrup, as President of the Baptist Union Theological Seminary, Morgan Park (Chicago), at its opening on Sept. 11 last. The address deals with "The Idea of God," and in it Dr. Northrup shows how man's conception of God has changed from the time when He was regarded as infinite, or as first cause, or as arbitrary will, or as absolute sovereignty. Now he

is regarded as ethical to the centre of his being. Dr. Northrup contends that "the undue emphasis laid upon the two elements of will and sovereignty has weakened and obscured the ethical element," and as illustrations of this, he refers to the Athanasian Creed, the doctrines of infant perdition and of reprobation, and the imputation of Adam's guilt. Of the first of these he asks, "Is it credible that men who had a living conception of God as essentially ethical, as supremely reasonable, benevolent, and holy, could have believed that he had prescribed such absurd and impossible conditions of salvation?" In the light of the ethical idea "the damnation of infants is utterly incredible; their salvation is as certain as any axiom in mathematics." So, too, with the doctrine of the probation as set forth in the Westminster Confession; it is a slander against the divine character." As to the imputation of Adam's guilt "it would be difficult to imagine anything more obviously in conflict with the ethical conception of God than this theory with its artificial distinctions, arbitrary representation, fictitious imputation, constructive guilt, limited atonement." Dr. Northrup goes on to show what this new conception involves. It compels us to reject all the doctrines of Calvinism and the older Orthodoxy, and to accept two propositions which cover the whole matter of human salvation, propositions which are practically those long ago maintained by Universalists of all shades of opinion. We are delighted to see this evidence of a growing breadth of thought in the orthodox Baptist body; but what will Mr. Spurgeon and Mr. Urquhart, and all those who are so ready to denounce their brethren as on the "down grade," say to it? Verily, they will find some justification for their alarm in this address.

"AN OLD SUBSCRIBER," whose friendly tone we gladly acknowledge, writes to our publisher to complain of the advertisements which have appeared on the back page of two of the last three numbers of the *Inquirer*. He appears to think that some who would otherwise be subscribers to our paper will be induced to subscribe to another which does not have these advertisements. Of course, if the contents of any other paper, and the principles which it represents, recommend themselves to these possible subscribers, we have not a word to say; but if while sympathising with the principles for which the *Inquirer* stands, they deliberately refuse it their support because there appear in certain parts of it advertisements which are not perfectly to their taste, then we venture to think their position is hardly a reasonable one. The pictorial advertisements alluded to may not be the highest specimens of art, but we have seen them in papers having much higher pretensions to art and culture than we lay claim to, and having a circulation to which, in our most sanguine moods, we cannot hope to attain. But our friend forgets, or, at any rate, does not seem to recognise, how necessary it is to the life of a paper to have a steady and fairly remunerative number of advertisements. No paper can hope to exist nowadays that does not have a large quantity of these. They enable the proprietors to pay one of the most important items in the expenditure connected with a paper, the printing; they enable the editor to make improvements from time to time in the rest of the paper; they not only serve their own purpose, and that of those who pay for their insertion, but they confer a benefit upon the readers of the paper, who are anxious to have their wants catered for in the literary and intelligence columns. We speak the language of sober truth when we say that no newspaper, conducted on business principles, can be kept alive without them. No paper, sold at a penny, or less, can, by its circulation alone, pay its current expenses. The publishers of this paper would be acting neither wisely nor with a due regard to the principles for which it stands were they to refuse to insert such advertisements. From the editorial point of view we should be glad to dispense with them altogether, as we should have then more space at our command; but we know this is impossible. We must therefore ask the forbearance of such critics, and at the same time appeal to such of our friends as can help us to do so by advertising often and largely. The help is not altogether one-sided, as they will find.

THE WORKS OF THE REV. J. PAGE HOPPS.—The Rev. E. Rattenbury Hodges writes:—"Many of your readers will regret to learn that Mr. Hopps' admirable little work, 'Beside the Still Waters,' has long been out of print, and became so, in fact, almost as soon as it appeared. In a private letter he says he is not yet able to make up his mind as to a re-issue. It is also ill news that there is a probability of his discontinuing, after this year, the publication of that most charming and instructive series entitled 'Sermons for our Day.' Surely the works of one of our ablest and most industrious men, as Mr. Hopps is acknowledged to be, ought not to have so poor a reception as to justify such a course." We cordially endorse every word of this.

SPECIAL ARTICLES.

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SOME RESULTS OF BIBLICAL CRITICISM.

IV.—THE "DOCUMENTS" ARE DEFINABLE.

In the preceding articles it has been shown that the difficulties presented in the "Books of Moses" were most thoroughly investigated by Colenso, although their existence had already been generally known to acute students of the Bible. As has been said, Astruc's attempt to analyse the "Mosaic" documents was logically second to the studies of the Bishop of Natal. For years after Astruc, however, the "Science of the Pentateuch," if we may use such an expression, did not make very rapid progress. The path that he struck out proved in the end to be the one leading most directly to the goal; but he did not pursue it far enough to make its advantages clearly apparent. In a work, published at Halle in 1798, by C. D. Ilgen, some slight advance was made. A close examination of the Book of Genesis convinced Ilgen that what is called the First Book of Moses must have been composed of three principal documents; that these documents were originally consistent and independent; but that they have been so disfigured and mutilated and interwoven that it is exceedingly difficult to separate them. He distinguished the three original writers as the First Elohist, the Second Elohist, and the First Jehovist, thus leaving it open for a further investigator to inquire whether there might not have been also a Second Jehovist. It would be tedious to quote his divisions at length, but a specimen may be given. With good judgment he assigned the story of Jacob's fraud, Gen. xxvii. 1-45, to the First Jehovist; the narrative that immediately follows of the departure of Jacob to Padan-aram, Gen. xxvii. 46—xxviii. 9, he assigns to the First Elohist; while again the vision of the ladder reaching to Heaven, Gen. xxviii. 10—22 (omitting some sentences), he assigns to the Second Elohist. In many suggestions Ilgen anticipated recent critics. He perceived, for instance, that in the History of Joseph the conversation related in Gen. xliii. 7 does not agree with the account in xlii. 9—20, and that originally there must have been another account of this interview agreeing with xliii. 7 and xli. 18—34, the story of the brothers being treated as spies coming from a different source.

What was wanted now was an examination of the rest of the Pentateuch on the lines already laid down, and further, some attempt at dating, or, at least, of assigning an order of succession to the various documents. Ilgen did not live to attempt this work. A commentary on the Pentateuch by Alexander Geddes (London, 1792) may be considered as, so far, an advance on Astruc and Ilgen, inasmuch as it dealt with all the books attributed to Moses. But the result was unsatisfactory. The author could only conclude that the Pentateuch was made up of a number of independent pieces, often contradictory the one to the other, and having no mutual relationship except that of being bound together according to the will of the collector or redactor. This became the prevalent view. It was in the main adopted by De Wette in his "Aids towards an Introduction to the Old Testament," 1806. His views, however, became very much modified later on.

No very decisive advance was made till the work of Vatke on the religion of the Old Testament appeared. Even of this the result was mainly negative, but none the less helpful. The merit of Vatke was his taking a broad comprehensive view of his subject, and perceiving that the Mosaic writings must be considered in the light of the other books of the Old Testament. He maintained that the Mosaic authorship of the Pentateuch was absolutely inadmissible in the light of the nation's history. He asked who was to execute all the minute regulations of the Mosaic law. He asked how it comes that there is such a strange uncertainty about the laws, even about the Decalogue which was engraved on two tables at the command of God himself. The tables are not mentioned in the chapter containing the Ten Words (Exod. xx.), the two things are not expressly connected till we reach Exod. xxxiv. 28. If the Ten Commandments were really written by the finger of God on stone, or engraved at his command by Moses, how is it that their form is fluctuating? The author of Deuteronomy has a different version of the Commandments from that given in Exodus. Further, if the laws of Moses really existed at all in the time of the kings who did evil in the sight of the Lord, how is it that the prophets do not quote them continually, refer to them as the accepted rule of faith and practice, and strengthen their reproofs by citing the threats of the great law giver? It will be perceived that these queries tend in the direction of one of the most important "results" of Biblical criticism—viz., that the law is really a late development in Hebrew religion.

A work published in the same year as Vatke's book, 1835, in the same city, Berlin, by J. F. L. George, tended to similar conclusions. By him the ritual laws of Exodus and Leviticus are referred to a

period later than the Babylonian exile, and Deuteronomy to the time of Josiah. Here at length Astruc, with his notions of "documents used by Moses," is left far behind, and the conclusions of the latest critics are anticipated. And yet the course of investigation opened by Astruc and Ilgen has to be resumed and pursued farther. A broad general view of the landscape does not dispense with the need of patient travel if one is ever to reach the journey's end. The earnest student has to hear more yet of Elohist and Jehovists, of original documents and later redactors. Our sketch of the history of criticism has now brought us to the time of one of the greatest, if also one of the most dogmatic and impatient of all, commentators on the Bible. In opposition to his own earlier opinions, Heinrich Ewald in 1831 published an article in which he maintained that the Pentateuch, as we have it, is composed of two main documents, "A," a very ancient writing containing a well-planned history from the beginning of the world to the conquest of Canaan, and "B," a much later writing embodying a very different historical conception. Born of a tradition which has become legend, "B" has little historic value, but is distinguished by a more elegant style and greater charm of narrative than the older writing. It is easily recognised by the circumstance that it makes the patriarchs use the name Jehovah. These two writings, says Ewald, have been put together, and edited by a third writer, who is the final redactor of the books Genesis to Joshua inclusive. Here we have come back to the theory of Astruc, with a difference. The ancient writing and the later one are Astruc's A and B, the Elohist and the Jehovist. The final editor stands in the place of Astruc's "Moses." But we have here what Astruc did not give us—a definite opinion as to the comparative value of the two writers. One is ancient and valuable, the other is much less valuable, but more interesting. Just on this point the battle will finally turn. The impossibility of assigning the whole Hexateuch (the five books of Moses and Joshua) to two main documents, and a final editor will appear by-and-by. The broad outlook of Vatke and George will have again to be remembered. But, above all, the date of this "ancient writing," henceforth known as the *Grundschrift* (fundamental writing), and supposed to be the base on which the Pentateuch is built up, and the date of the interesting narratives which are considered to be a kind of complement or filling out of the main text, these are the points which have yet to be decided. When did these ancient laws take their rise, what led to them, what effect had they, how do they connect with Israel's history, and with all the important books of the Old Testament? Who wrote the interesting stories of Abraham and Jacob, and Joseph, or if that cannot be known about it, what time were these stories spread among the people, when were they imbedded in the Pentateuch, and inter-fused with the Elohist narrative?

If any choose to enjoy themselves with the contradictions of the critics they have abundant opportunity on this occasion. The aim of these articles has been to mention only those critics who have contributed more directly to the final result as far as the matter has yet been carried. We have passed over the attempts of defenders of the Unity and the Mosaic authorship of the Pentateuch. Anyone who has read evangelical books and heard evangelical sermons can imagine the kind of replies that some of the critics we have named received. Of course, they were told that to doubt the Old Testament is to reject the New, that Christ himself settled the question of the authenticity of the Pentateuch by again and again referring to Moses and the law of Moses; that there is no other person than Moses to whom the books can possibly be assigned, and there never has been a time since Moses when the laws could have been introduced. Such arguments are not likely to affect a student who had once thoroughly entered into his subject. He knows that whatever was the nature or the exact mission of Christ, he did not come into the world to edit the Old Testament, and that if one only wants to get as much as the correct form of a single verse from the Hebrew Scriptures, he cannot rely upon the translation of the same placed in the mouth of Jesus by the Evangelists, for the quotations of the Old Testament in the New are notoriously free and inexact. He knows that dogmatic assertions about what history could not have furnished are best answered by further investigations of that history.

But serious critics, equally free from blinding prejudice, have contradicted each other abundantly concerning this matter of the Pentateuch. Some have said that separate authors could be distinguished by the use of the names Elohim and Jehovah; others have said that the latest editor has so changed the names that that is no guide. Some have said that the separate pieces in the Pentateuch have no relationship except that of chronological order, others have demonstrated that whatever things are doubtful about the Pentateuch the lack of a consistent chronological order is absolutely certain. Those who are amused at these things are welcome to their laugh.

The earth had been mapped in several forms before it was represented by a globe. The sun had been made to try all sorts of motions (in men's guesses and imagination) before he was allowed to keep still and let the smaller bodies move round him. But something definite and durable was reached at last; and the astronomically wise were not those who idly laughed, but those who made hypotheses till one was found that fitted the facts. History may not be as verifiable as physical science, but historical truth is reached by patient investigation, by theorising and guessing, and proving, just as scientific truth is. As regards the story of our own country's past, Freeman contradicts Hume, and Green contradicts Goldsmith; but on the whole there is a tolerably definite story of English history to tell, the main facts of which are for sane people certain. The history of the Hebrew nation and its literature is for many reasons more difficult to unveil than that of many ancient nations. The art of historical writing never flourished among the Jews. They were loose in their chronology, rash in their guesses, and tenacious of their traditions because they formed part of their religion. Similar hindrances have impeded the discovery of the truth concerning Biblical matters among ourselves. How poor a chance has he of discovering the authorship of the Pentateuch who is obliged by his religion to believe that Moses wrote it. How much is he tempted to evasion of difficulties and forced reconciliation of contradictions who thinks that his religion compels him to see in every page of an ancient document the pure Word of God. The critic of Scripture has had, like Job, to appeal to God himself against those who rage on his behalf—he has had to pray to the Spirit of Truth to help him in the work that to others—and by the force of public opinion sometimes almost to himself—appears as impious. But he has not prayed and laboured in vain. He has both gained clearer views of historic and theological truth, and has learned a moral courage and risen into an intelligent faith, better for him than all the comfort that might be derived from a blind and timid credulity. The patient reader may himself take courage here. We are now well in sight of the latest additions to that theory of the Biblical literature which is accepted by a constantly increasing number of leaders in Churches "orthodox" as well as "heterodox."

MANCHESTER AND DISTRICT.

(By our Special Correspondent.)

A FRIEND who writes from Manchester has taken exception to a remark in my last letter, to the effect that in the district of Hulme comparatively little effort has at present been made to raise the moral tone of the people. He says that so far from the district having been neglected it "will bear favourable comparison with any part of England, of the same class and size, for the number of churches and chapels, and other institutions for the education and moral and religious well-being of the masses who live there." Unfortunately if this is true it does not say much for the churches. A leading and earnest Congregationalist was seriously lamenting to me the other day that the churches of his denomination in Hulme were with one exception only meagrely attended, and that his fellow-members were perplexed beyond measure as to how to get at the people. The existence of churches and chapels unfortunately does not always indicate the degree of practical Christian work in the district. Your correspondent, who evidently knows Hulme, and is deeply personally interested in the welfare of its inhabitants, has not caught the meaning of my statement. Manchester has not fairly shared its philanthropy between Ancoats and Hulme, and the latter has had comparatively less effort bestowed upon it. Thank God much good and truly noble work has been done there; but let anyone walk through its close, badly ventilated mazes, and he will admit that if the Manchester District Association can only rise to the occasion there is a far-reaching influence for good possible to it.

Much discussion turned on the difference between "Board" and "College" at the recent meeting, when it was decided by a majority of twenty-nine to ten that the Manchester Training Institution should be thenceforth called the Unitarian Home Missionary College. Really some of the reasoning was so subtle as to be inappreciable to average minds. A college it has always been practically; it is to be one now nominally as well. I believe it has a bright future in store for it. Alumni are taking greater interest in it, because it is adapting itself to the changed conditions of our Churches.

A *propos* of the suggestion that it should be called the Beard College, I cannot help thinking that Dr. Beard's services in connection with the Board have met with but scant recognition. There is in existence a Gaskell Scholarship, and why cannot the honoured name of Beard be also perpetuated in like manner? Many object to the name of a man being given to either a church or a college, because in time it is likely to stand for his old-fashioned beliefs which a newer generation

outgrowths. The objection does not apply to scholarships, for which there is always plenty of room. I am told that the Owen Scholarship has lapsed, and last year no student held the Gaskell Scholarship, nor does anyone hold it this year. My own opinion is that this is because they are tenable for only one year, while the Tate Scholarship is held for three. A man can do very little with an Art's course in one year, and so prefers not to bother about the scholarship, but to go straight into the ministry. Perhaps now that the Committee of the H.M.C. are working strenuously towards promoting the efficiency of the institution they may also reorganise the scholarships, so that they may not stand vacant, or lapse, or go begging in the future as in the past.

It is refreshing and stimulating to observe now and again that here and there a Unitarian congregation may be found enthusiastically opening up new ground at its own risk and expense. The Rochdale (Clover-street) friends are working hard at Milnrow under the indefatigable leadership of Mr. Spedding. There is not a Sunday-school in the North where readier helpers and better work can be found than theirs; and in their earnest effort to found this new Mission, the prospect of which is so bright and hopeful, they deserve the sympathy and help of friends.

When an instance of religious tolerance turns up in connection with the Church it is encouraging to note it. Here is one. The other day the Rev. Dendy Agate of Gorton, on the invitation of the rector, took part in the harvest thanksgiving service at St. Clement's Church, Longsight. Progress in matters ecclesiastical may be slow, but it is sure.

The vexed question of amusements has set Manchester folks by the ears. For some time the *Manchester Guardian* was flooded with correspondence concerning the proposed new Theatre of Varieties. Orthodoxy, as represented by the leading Churches, has denounced it. In the heat of controversy the real inherent need for amusement has been too much overlooked. Every effort should be made to wean people from entertainments that are degradingly suggestive, sometimes positively lewd; but would not the best thing be the provision of healthy, bright, well supervised amusements, either free or at a nominal cost? This is a question for religious people to solve. It were folly to expect all young men and women to spend their evenings in intellectual pursuits. Close application at business and long hours compel reaction, and nature seeks recreation. I am afraid that our own Churches, less strait-laced on these matters as they may be, are considerably neglecting their duties and opportunities in this respect. Amusement is not necessarily an unclean thing, contaminating by its touch. Regulated reasonably and purified it can elevate and bless, and become a powerful agency of divine purpose.

FIDELIS.

ESSEX HALL PROVIDENT SOCIETY.

DURING the past few days a circular, containing a draft scheme for the reorganisation of the Essex Hall Provident Society, has been distributed, and this seems a fitting occasion to say something on the subject. The Society was started in this way:—Ten years ago some of us, feeling that the cause of charity could no longer be served by the old-fashioned dole system, decided to form a Society whereby we might help our young people, more especially, to gain habits of thrift, while at the same time we might render mutual help in time of need. Each church was to have a centre of its own, and, as much as possible, to manage its own affairs. The Sunday School Provident Society was the outcome of this, Professor Estlin Carpenter accepting the post of President, and giving to it his warm sympathy and support. Guilds were formed in some of our churches, and a duly appointed council met to discuss matters at the central office from time to time. Experience, however, has proved that this Society lacks, in some way or other, the elements of success; though, of course, there are many opinions as to the cause of its unpopularity. Two years ago a suggestion was made to alter its title. "People didn't like to be connected with a mere Sunday-school affair," it was said. Accordingly the alteration was made; but alas! under its new name it has proved no more attractive than before. The last report showed that (reckoning the senior and junior branches together) there were three guilds; one with fifty-three members, another with eleven, and the third numbering only nine.

This very unsatisfactory state of things made it apparent that some radical change would have to be made, and two distinct causes of action were suggested. One of these is contained in the draft scheme above mentioned, the prefatory letter to which, however, is somewhat misleading, seeing that the Council has not yet taken a vote upon it, and so cannot be considered responsible for its contents. The other suggestion is that, as, in any case, vital alterations must be made, it would be wiser and fairer before proceeding further to dissolve the present Society and return the funds to its members, leaving them

free to accept or refuse participation in what must be, practically, a new organisation altogether. To my mind the "rightness" of the latter course seems to be almost self-evident, and the liking or not liking of any particular scheme surely has nothing to do with the propriety of first taking this preliminary step. As to the scheme set forth in the circular I own that it is not attractive to me. It aims at increased centralisation. I feel that the difficulty would be better met by greater individuality. Moreover, it does not appear to differ in general tendency from the ordinary Provident Societies. Of these there are already plenty around us far more ably conducted than, with our limited numbers, this one is likely to be; while with paid secretary and other increased expenses it would entail far more responsibility than many of us would feel justified in assuming.

And yet each congregation, with its connected institutions, does need some means whereby its members may help each other in case of sickness and trouble, and, without pauperising, render friendly assistance and neighbourly sympathy. Some of us would like to introduce some such plan as the following, and I shall be glad if our churches would consider it as, in some sense, an alternative scheme.

Suppose all, or nearly all, of the members of Church, Sunday-school and its other institutions, rich and poor alike, paid 2d. (adults) and 1d. (children) every week, so that they might be entitled to a sick allowance when necessary. At the end of each year the balance to be redistributed, it being urged that such money should be put into the Savings Bank as a nest egg, not using it as part payment in advance for the next year, or the habit of the weekly saving will be broken. Medical attendance should be an integral part of the scheme; but here, and here alone, there would be some difference between the members. Of course the doctor's help would only be available for those who could not pay the regular fee.

The distinction between honorary and ordinary members always seems to me to be invidious. Members not desirous of receiving sick allowance would simply abstain from claiming it; and thus their money would form practically a guarantee fund, enabling their less fortunate neighbours to get a full share from their savings.

Could some such plan be well and fully carried out it would do away with the dole system altogether, it would draw us all into truer friendship—which mere money giving hinders so terribly—and, indeed, it opens up quite a vista of possibilities—changing many sad realities into a grand ideal. Then the various churches might unite in one large federation, meeting for counsel and encouragement, and returning to their separate centres where a personal knowledge and individual care would make the value of their work unspeakably greater. May these things be!

MARIAN PRITCHARD.

UNITARIANS AND THE COMMUNION SERVICE.

A PAPER was read by the Rev. J. Page Hopps at the Conference held at Nottingham last week at the close of the annual meeting already reported in the *Inquirer*. The full text of this Paper, which was entitled "An Experiment in Relation to the Communion Service," was as follows:—

"Every Unitarian minister must have had heart-searchings and misgivings as to the Communion Service; not, perhaps, as to its beauty and desirability, but as to its place in the estimation and regard of the people. As a rule, it is practically neglected. The invitation to all is, probably, regularly given; and the departure of the large majority—in some cases, the departure of nearly the whole of the congregation—is the as regularly given reply. The few who remain are generally the old members, survivals of other days; or the few who like to oblige the minister, or to help in making some sort of a show, to prevent an utter breakdown. This is not creditable to us, from any point of view. We, surely, are not the people to hold by faded customs and outworn rites. If the thing has lost its reality or its power, let it go. Let it really live or die. Yes; but let us be careful. Not many months ago two favourite shrubs of mine were smitten with every sign of decay, and I was on the point of cutting them down, when for 'auld lang syne' I resolved to give them a chance. I gave them air, cut away the decayed wood, cherished the peeping buds that told of life, and now rejoice in their fresh full vigour and beauty. For my own part I do not believe that the Communion Service has lost its meaning, its beauty, or its power. A variety of circumstances have led our people to shrink from it (not to neglect it, but to shrink from it), or to doubt its desirability, considering what others have made of it; but all this points to consideration, explanation, and restoration, not to making an end. Well, in the spirit of that thought, we, at Leicester, resolved to entirely face the question. What we first agreed upon was that all of us held by that for which the Communion Service stood. In spirit we were all one: we only separated when we came to the symbol. At once, then, the question arose, which is of the greatest importance, the

symbol or the symbolised? There could be only one answer. Why, then, should we not *all* unite in the *real* Communion Service, the communion of spirit and faith, and let the symbol be the *secondary* thing, to leave or to take as each one pleased? From that moment our course was clear. We resolved to make the *whole* service (on Communion Sunday) a Communion Service; and when the bread and the wine were handed round, each one was to be free to take it or pass it—a delightful illustration of unity of spirit with diversity of practice; *in itself* a beautiful symbol of charity, freedom, and goodwill, and entirely in harmony with the service; in fact, a helpful illustration of its deepest meaning, of unity in diversity, and Christian liberty recognised and consecrated by brotherly love. So far as I can judge, the change has entirely solved our difficulties. One or two stay away on Communion Sunday, but, practically, the congregation is united in the very way indicated. In spirit we all join in the Communion Service: no one judges his neighbour. They who partake of the symbols do so in the full conviction that they who do not partake are their fellow-communicants; and they who do not partake of the symbols cheerfully hand them to those who do. Is not that, in itself, a blessed symbol of true communion?"

In the course of the discussion which followed considerable variety of opinion was manifested. The speakers were Mr. Kentish Wright, the Revs. W. E. Atack, E. R. Hodges, E. D. Priestley Evans, J. K. Smith, Mr. Enfield, Mr. G. D. Hugh, Rev. E. I. Fripp, Miss Edith Giddings, Rev. W. Lloyd, Mr. John Warren, and the Rev. J. Harwood. In conclusion, the Rev. J. Page Hopps said as far as he could see he had nothing to reply to. He did not come there to argue, but to help people out of a very serious, and to him, unbearable difficulty. He had great regard for the beautiful symbol of the Lord's Supper. Even if Christ had never lived, if his teaching were all a beautiful dream, might they not still love it?

CORRESPONDENCE.

(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

TRAVELLING MISSIONARY AND LECTURER.

SIR,—As your report of the meetings of the North Midland Association was culled from the local papers I think it right to report a matter of denominational interest not mentioned therein. The desirability of one or more Travelling Missionaries being appointed was alluded to by the chairman, Mr. Alfred Else, and in view of the financial difficulty, he generously offered to become one of twenty to bear the expenses of the experiment over a sufficient time to give it a fair trial. In view of the discussion which took place at the Council of the British and Foreign Association upon the following day I think it right to call attention to this offer. EDWARD CAPLETON.

A NEW NON-SECTARIAN CONVALESCENT HOME.

SIR,—May I ask you to bring before your readers the following scheme and appeal? The desire has long been felt among us to establish a Non-Sectarian Convalescent Home. The New Gravel Pit Hospital Guild (which, though its head-quarters are at Hackney, has members in all parts of the United Kingdom) is endeavouring to raise funds for this purpose, and would draw attention to the following scheme:—That a Home be established in some country district within easy reach of London, with accommodation for six invalids, preference being given to children. That the Home be under the care of a capable matron and assistant, and be maintained at an annual cost of about £160. That subscribers of one guinea be entitled to a letter, admitting a child to the Home for three weeks on payment of 2s. per week, or an adult on payment of 5s. per week. The locality of Fooks Cray, Kent, has been suggested for the Home, unless a house is offered for the purpose in some equally suitable district. A bazaar in aid of the funds is already advertised in your columns.

Subscriptions and donations in support of the Home will be gratefully received by the honorary secretaries,

MISS COLLIER, 69, Stamford-hill, N.

MISS WHITEHEAD, 8, Southwold-road, Upper Clapton, N.E.
8, Southwold-road, Upper Clapton, N.E., Oct. 23.

DID DAVID WRITE THE PSALMS?

SIR,—I feel considerable sympathy with Mr. Pike's position as he explains it in your last issue. The argument that a man of David's personal character could not write religious poems has always appeared to me a weak, or at any rate an unconvincing one.

But in truth the case against the Davidic authorship of the Psalms rests upon a far firmer basis. It is not David's character, but David's period that contradicts the received theory. It would be almost as hard to think of Samuel as it is to think of David as having written the lyrics in question. It is as if some one should say that our King Alfred was the author of "In Memoriam." The incongruity springs, not from Alfred's character being unworthy, but from his age being incapable of the conceptions of Tennyson's great poem. In the same way the most beautiful of the Psalms absolutely presuppose the work of the prophets and the whole spiritual experience of the Israelites up to the Captivity. Many of them likewise presuppose the great legal schools which sprang up after 500 B.C. Some of them unmistakably point to the time of the Maccabees; and some of the most rugged and antique that represent an earlier stratum of thought and feeling than the rest, themselves allude to the temple, and must therefore be later than Solomon.

The more the historic David is studied the more sharply do his ideas on such subjects as sacrifice and the omnipresence of God contrast themselves with the sentiment of the choicest psalms so strangely associated with his name.

Indeed, I cannot but think that your contributor himself is still under the bondage of the old tradition, and that he judges David with quite unnecessary and unfair harshness, because he tries him by a standard unconsciously fixed in accordance with the very tradition he rejects. It is because he has once thought of David as the author of the Psalms, and judges him by their standard, that he so hotly denounces the hero of the second Book of Samuel.

Judged by his age, David is a great and in many points an admirable monarch; it is only if tried in the balance of a later age, that had gathered the ripe fruits of Israel's spiritual life, that he is found so grievously wanting. PHILIP H. WICKSTEED.

PROVINCIAL ASSEMBLY FOR LONDON AND SOUTH-EASTERN COUNTIES.

THE meetings connected with the inauguration of this Society were held on Wednesday last in London. At ten o'clock there was a communion service in Little Portland-street Chapel, when Dr SADLER officiated. There was a fair attendance. At eleven o'clock a public service was held, being conducted by Professor J. ESTLIN CARPENTER. The congregation was large. Dr. DRUMMOND preached the sermon from 1 Tim. i. 15. He said the fact that they were rather using ancient machinery for good work than creating a new organisation would doubtless reassure them that it was a real feeling of life that was stirring them that day. They might justifiably unite for carrying forward such work as that indicated in the text, and such union would not really divide them from, but draw them closer to, all others who work in the same spirit. Christianity has this practical aim, the liberation of human souls from the slavery of sin, and to forget this is to miss the true spirit of the Christian religion. Christ's influence is still a great fact, and there is no other teacher who so lives in and influences men's hearts. Social problems are now to the front; but is there no danger of labouring for a "kingdom of comfort" instead of the Kingdom of God? By all means let us seek to assuage the suffering of mankind; but there is something worse, namely, its sin. The misery of the sinner is sometimes the one redeeming feature of the case. War is terrible, but there is something more awful than war; it is the ambition, avarice, and hatred that lead men to it. Let it be remembered, the aggressor is ever the worse sufferer. All sorts of men need to be "saved," i.e., delivered from sin. That is the great fact about which no disgust of our's at the theories of theologians should make us uncertain or listless. The preacher enlarged on this theme with his well-known eloquence and fervour.

BUSINESS MEETING.

Luncheon was served to delegates and friends at the Portland British Schools. At half-past two the business meeting was held, the chair being taken by FREDERICK NETTLEFOLD, Esq. There was a very large attendance. The delegates and ministers constituting the Assembly for the present year were as follows:—

The Rev. G. Carter, W. J. Robbins, Bermondsey; Rev. W. M. Ainsworth, D. Martineau, H. Eaton, Brixton; Rev. W. Carey Walters, I. M. Wade, H. Rutt, Essex Church; Rev. J. Tinkler, E. J. Bull, A. C. Harwood, Forest Gate; Rev. J. T. Whitehead, W. Tate, J. D. Parley, Hackney; Rev. R. Spears, J. Ferguson, F. Withall, Highgate; J. T. Preston, T. R. Croger, Islington; Rev. Clement Pike, C. Hinde, Cogan Conway, junr., Kentish Town; Revs. P. H. Wicksteed and J. Trevor, W. T. Dagley, W. Arthur Sharpe, Little Portland-street; Rev. J. S. Mummary, E. Hough, W. J. Cooley, Peckham; Rev. S. Farrington, Hon. Rollo Russell, F. W. A. Clarke, Richmond; Rev. W. C. Bowie, E. Plimpton, S. S. Tayler, Stamford-street; Rev. T. B. Evans, J. Harding, E. Lake, Stepney-green; Revs. W. Wooding

T. Pallister Young, A. Titford, Newington-green; Rev. E. T. Russell, Mrs. Stark, Mrs. Hawkins, Stratford; Rev. W. G. Tarrant, E. Capleton, C. Fenton, Wandsworth; C. F. Pearson, Blackfriars Mission; Rev. F. Summers, Mr. Ely, Mr. Payton, George's-row; Rev. J. Toye, C. Reid, G. Slipper, Limehouse; Rev. H. Gow, Miss Upton, Mr. Foster, Mansford-street; Rev. J. Pollard, J. E. L. Pollard, F. W. Staines, Rhyl-street; Rev. T. Robinson, Miss Humphreys, J. A. Barnes, North-street, Edgware-road; Revs. Dr. Sadler, and E. S. Howse, T. S. Osler, Walter Baily, Hampstead; G. Chalcraft, A. Madocks, Chelmsford; Rev. A. E. O'Connor, High Garrett; J. Taylor, F. W. French, Halstead; Rev. J. A. Brinkworth, Saffron Walden; Rev. D. Amos, O. A. Shrubsole, Thos. Reed, Reading; Rev. C. Matthews, Jas. Hattatt, T. H. Stillman, Newbury; Rev. A. H. Dolphin, Mrs. Edwin Ellis, T. W. Evans, Guildford; Rev. S. Pinkerton, Godalming; Rev. C. Hoddinott, W. Armstrong, Frank Turner, Chichester; Rev. J. Taylor, J. Kensett, D. M. G. Price, Horsham; Rev. A. Hood, W. Slatter, F. T. Wilson, Brighton; Rev. C. D. Badland, J. Broadbent, J. Every, jun., Lewes; W. Kensett, R. Turner, Ditchling; Rev. E. G. Cammidge, W. Haynes, C. Ellis, Maidstone; Rev. G. W. Lewin, J. Ellis Mace, G. R. Hook, Tenterden; Rev. T. Timmins, W. Mattocks, E. Carlier, Deptford; Rev. J. F. Kennard, G. W. Chitty, Dover and Deal; Rev. A. J. Marchant, Dr. C. A. Greaves, Ashford and Canterbury; Rev. F. Allen, H. Wood, T. Swan, Chatham; Rev. W. E. Mellone, S. L. Green, A. J. Peppercorn, Bessell's-green.

The PRESIDENT, in his opening address, said that meeting was the result of Dr. Martineau's proposals at Leeds last year. He had suggested the formation of District Boards to provide for the better maintenance of an efficient pastorate, especially in outlying congregations. Many had been unable to accept these propositions in all their details, preferring to develop along existing lines if possible. An Assembly such as that now contemplated for the metropolitan district existed in the North, but the Southern counties had no such organisation. The London District Society did not extend its excellent work to the counties of the South-East, and there was not the slightest intention of clashing with that most useful Society. The Assembly they wished to establish that day would seek to support and strengthen all congregations needing such support in the province. They would not willingly see any deserving effort fail or die for want of help. Every worker in the humblest country congregation would feel himself a member of a large and influential body, whose assistance he might rely upon in his work. He felt that that Assembly would have before it the great task of wiping away the reproach from Unitarians—a reproach which he feared was too well grounded—that they were not a missionary body. There was dire need of earnest effort. Mr. Chamberlain had said recently that Dissenters were in close connection with the people; but he (the speaker) was afraid that could not apply to Unitarians, whose very name was not known to thousands of men and women in this country. They had been jubilant over any stray earl who came into their churches, but they must direct their attention to the hard-working many. It was to these that Christ went, and it was to these we should go. He did not feel very much comforted by the reflection that many in the Church of England, or in other Orthodox bodies, were really in sympathy with our theology. Individuals may be liberal; but the Church cannot be truly liberalised while they are bound by creeds. The Assembly must observe that there is now a most determined effort on the part of these creed-bound Churchmen to get the education of the people into their hands, and they would remember recent utterances which put what was called "religious" teaching above the efficient preparation for which the funds of the ratepayers were raised. Their members must be alert on this matter, and he had no doubt the Assembly would take any steps rendered necessary by particular cases of infringement of the law. While insisting, however, on other Churches providing for the religious education of their children they must do their part thoroughly. They should see that their children go from their schools with definite religious views. It was for objects like these that the Assembly would exist, for the furtherance of union among the congregations, for new and increased missionary effort, for careful attention to educational matters, and for everything that could make for the prosperity of the cause of true religion within the province.

The proposals of the Committee were then considered, and ultimately the constitution was adopted as follows:—

1.—The Assembly shall be called the "Provincial Assembly of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties," and shall consist of the Congregations enumerated below, or such of them as may be willing to join the Assembly.—London: Bedford Chapel, Bermondsey, Brixton, Essex Church, Forest Gate, Hackney, Hampstead, Highgate, Islington, Kentish Town, Little Portland-street, Peckham, Richmond, Stamford-street, Stepney-green, Stoke Newington, Stratford, Wandsworth, Blackfriars

Mission, George's-row, Limehouse, Mansford-street, Rhyl-street, Kentish Town, North-street, Edgware-road, Essex: Chelmsford, Halstead, High Garrett, Saffron Walden. Hertfordshire: Royston. Berkshire: Newbury, Reading. Surrey: Godalming, Guildford. Sussex: Battle, Billingshurst, Brighton, Chichester (*Baffin's-lane, Eastgate*), Ditchling, Horsham, Lewes, Northiam. Kent: Ashford, Bessell's Green, Canterbury, Chatham, Deal, Deptford, Dover, Maidstone, Tenterden. But it shall always be open to any Congregation in London, Middlesex, Essex, Hertfordshire, Oxfordshire, Buckinghamshire, Berkshire, Surrey, Sussex, or Kent to apply for admission upon the roll of the Assembly.

2.—The Assembly shall be constituted—(a) Of the minister or ministers of each Congregation on its roll. (b) Of two lay representatives from each such Congregation, appointed annually by such Congregation. (c) Of the following ministers, so long as they reside in any of the said Counties:—Revs. J. W. Brown, J. E. Carpenter, M.A., C. L. Corkran, Dr. Drummond, T. W. Freckleton, H. Ierson, M.A., F. H. Jones, B.A., Dr. W. M. Jones, R. E. B. Maclellan, Dr. Martineau, R. Shaen, M.A., Henry Solly, W. Stoddart, B.A., C. J. Street, M.A., C. B. Upton, B.A., B.Sc., R. D. Burr, T. R. Dobson, J. B. Lloyd, C. A. Greaves, H. Webb Ellis, T. L. Marshall, J. G. Woods, and R. R. Suffield. (d) Of any minister who has preached before the Assembly, and any ex-President of the Assembly. (e) Of any other minister or layman resident in the Province specially invited by the Assembly to become a member of the Assembly, such membership to continue during residence in the Province.

3.—The Assembly shall hold its Annual Meeting in the month of October, or at such other time as may be hereafter appointed. Its proceedings shall include a religious service, an address from the President, and the Annual Business Meeting. Meetings shall be held at other times by order of the Committee or on the written requisition of any fifteen members.

4.—At each Annual Business Meeting the Assembly shall—(a) Elect a Committee consisting of a President, Treasurer, and Secretary, and not more than twelve other members to manage the affairs and funds of the Assembly. (b) Enrol new Congregations, and revise the list of Members. (c) Consider any reports of Church work or suggestions for Church extension in the district, and for co-operation of the Congregations in religious work and worship. (d) Determine the place of the next Annual Meeting.

5.—Any vacancy occurring among the officers or on the Committee between two Annual Meetings may be filled up by the Committee.

6.—Any resolution for the admission of any Congregation to the roll, or for the invitation of any person under clause 2 (e) above, shall require a majority of two-thirds of the members present and voting.

7.—This Constitution, and the Constitution for the time being, may be varied or added to by the resolution of a Meeting of the Assembly passed by a majority consisting of not less than two-thirds of those present and voting. Provided that notice of the general nature of the alteration or addition to be proposed shall have been given in the circular convening such Meeting.

By-laws were also adopted for the regulation of business.

The election of officers was then proceeded with. The President for the ensuing year is the Rev. Dr. Sadler, the Hon. Secretary and Treasurer, W. M. Ainsworth. The Rev. P. H. Wicksteed was elected "Supporter" for next year's annual service, and therefore as preacher for the year following. The Assembly accepted with thanks the invitation of the congregation at Lewes to meet there in 1890.

PUBLIC MEETING.

In the evening a public meeting was held at Essex Hall, Dr. W. BLAKE ODGERS presiding. There was a very large attendance. The CHAIRMAN said he was there as a layman representing the congregation which had had the pleasure of entertaining the Assembly that day. He thanked them for that honour, and for electing him a life member of the Assembly. He thought it would be useful if he explained the circumstances which led to the formation of the Assembly. It would be remembered that two of the chief ideas that distinguished the proposals made by Dr. Martineau last year were (1) that there was not sufficient organisation among their congregations, who suffered from this want of cohesion; and (2) that it was the duty of the wealthier congregations to aid and strengthen the weaker congregations, not only by sympathy, but by financial assistance. There was general consent at any rate to the latter of these suggestions, whatever difference of opinion might exist as to other proposals in the Scheme. Most of them knew that a committee had been appointed to collate opinions on the Scheme, and without betraying any confidence he might say their Report would appear soon, and it would be found that the two ideas which he had named received almost universal approval. Other parts of the Scheme had been freely and, as he ventured to think, properly criticised. Fears had been expressed lest the closer organisation aimed at in the Scheme might either tend to impose dogmatic restrictions on individual members, or to interfere with congregational liberty and autonomy. It was believed that the Provincial Assembly now being formed would go far to secure the desired improvements, and at the same time would avoid the evils which it had been feared might arise from the other method of organisation. There was precedent for this kind of society, as a well-known instance in Lancashire and Cheshire, and the less known societies in Warwick-

shire, and, till recently, in Devon, testified. Encouraged therefore to hope for success, it had been decided at a meeting held May 14 to appoint a committee to draft a Constitution and By-laws for such an Assembly for London and the South-Eastern counties, where the need for some such effort was especially felt. The meeting that afternoon had adopted the committee's proposals as the basis of their deliberations, and then and there the Assembly had been duly constituted. Its work was not yet very clearly defined, but there was no doubt that the work would soon be found. The country congregations needed help, and here was an organisation which would be able to provide that help. They had constituted the Assembly in the hope and trust that it would strengthen their efforts to lead men to serious thinking and pure living, and to found churches that would promote a clear, simple, and reasonable faith.

The Rev. Dr. SADLER, President for the ensuing year, said he occupied the place of a link between the past and the present, having, he believed, beaten the record for length of pastorate in one body in London and with one congregation. He testified to the conspicuous merit of former leaders, such as Mr. Aspland, Mr. Madge, Dr. Hutton, and others who were in their day fully alive to progressive ideas, and who, if they might have seen that day, would, he was sure, approve the step they had taken. He would remind them of the real beginning of the congregations which had thus united together for mutual strengthening. They would remember that the Act of Toleration of William III. was a very restricted measure of liberty after all, as it insisted on subscription to the articles and creeds of the Church of England. This Act was in force from 1689 to 1779; but in 1772 a Bill was brought in to enable the members of "The Three Denominations" to dispense with subscription to anything but a general recognition of the doctrine of the Church of England in faith and practice. He would point out that their forefathers actually sympathised with this doctrine in general; but while many were unable to withstand the offer of subscription on these easy terms, the true ancestors of the present non-subscribing congregations refused to surrender their liberty of opinion. So from 1772 onwards they formed a group of churches definitely opposed to all doctrinal subscription. Other congregations had left them out in the cold, and had then complained of their coldness; but for his part he was well content with the prospects of ultimate success before them.

Professor CARPENTER, speaking in acknowledgment of the chairman's expression of thanks for the service conducted by him and Dr. Drummond that day, said he agreed with Lotze's saying that mechanism is everywhere necessary, but is everywhere subordinate; only he would prefer to reverse the order of these two statements. They had not met to create life under the ribs of death; their very presence on that occasion was a sign of life, visible and growing. He humorously alluded to his own present need of sympathy and aid as a Unitarian living in a small county town, for Oxford was really that, and as a member of a congregation which was to be born on Sunday morning next. Referring to the work of the Assembly he said that there had been much missionary work done in Lancashire and Cheshire in consequence of the Assembly existing in that province, and this no doubt would be the case in the South-east. He then alluded to the part taken by the "Body of Presbyterian ministers in London and Westminster," a body which had existed continuously since the time of William III., in setting on foot the movement which culminated in the formation of that Assembly. He did not find a great deal of comfort in the thought that many were "coming round" to our opinions, and quoted a recent sermon delivered to University students at Oxford, showing that there was still great need for every faithful effort on the part of Unitarians to spread a knowledge of the real character of Christianity.

Addresses were subsequently given by Mr. W. Haynes, of Maidstone, Mr. Madocks, of Chelmsford, and Mr. Edwin Ellis, of Guildford, but exigencies of space preclude any lengthened report of their remarks.

Mr. FREDERICK NETTLEFOLD moved, and the Rev. C. D. BADLAND seconded, a vote of thanks to the congregation of Little Portland-street Chapel for their hospitality, and the Rev. P. H. WICKSTEED having replied, the meeting closed with hymn and benediction.

LOWER MOSLEY-STREET SCHOOLS, MANCHESTER.

OPENING OF THE NEW BUILDINGS.

A SOIREE to celebrate the opening of the new buildings of the Lower Mosley-street schools, Manchester, was held on Monday last. The invitations which had been issued by the committee were very largely accepted, and there were between 700 and 800 people present. The whole of the buildings were thrown open for inspection, including the new portions, the cost of erecting and furnishing which is about £5,500.

At eight o'clock a meeting was held in the large boys' room, pre-

sided over by the Rev. S. A. STEINTHAL. There were present, among others, the Rev. J. E. Odgers, M.A., the Rev. P. M. Higginson, M.A., the Rev. W. H. Drummond, B.A., the Rev. C. T. Poynting, B.A., the Rev. J. C. Odgers, B.A., the Rev. J. T. Marriott, the Rev. J. Freeston, the Rev. W. G. Cadman, the Rev. G. Knight, the Rev. J. Harrop, the Rev. J. Walker; Messrs. C. J. Heywood, Harry Rawson, J. R. Beard, G. W. Rayner Wood, S. B. Worthington, T. Worthington, A. E. Steintal, Jesse Pilcher, E. C. Harding, A. Nicholson, R. Wade, J. H. Reynolds, P. A. Herford, J. Hadfield, W. Pilkington, and others.

Mr. A. H. WORTHINGTON, the hon. sec., read letters of apology for non-attendance from Mr. James Heywood, F.R.S., the vice-president of the schools, the Rev. James Drummond, LL.D., the Rev. Dr. Crosskey, the Rev. P. H. Wicksteed, M.A., Mr. George Smith, and Professor Robert Adamson, LL.D. Letters of regret at their absence had also been received from Mr. J. P. Thomasson, the Miss Gaskells, Mr. H. Russell Greg, Dr. A. S. Wilkins, Professor A. Hopkinson and many others.

The Rev. S. A. STEINTHAL said there was great cause for congratulation upon the committee having carried through their scheme of rebuilding. It had been an arduous and difficult work, and they had great reason to be grateful for its having been brought to a successful close. They hoped to continue and extend the useful work that they had now carried on for over fifty years, though to some extent in different directions. He drew attention to the fact that the number of scholars attending the Sunday-school was 545, and that the number of students attending the evening classes was 926, the total number of class entries in the evening classes being 1,355, which was more than they had ever had before. They hoped and expected to very considerably increase this in the course of the session. They would never have ventured upon the undertaking of the new buildings if it had not been for the efforts of the teachers and scholars of the Sunday-schools themselves, who began the work by raising £205, and who have further undertaken to raise at least £53 more. There was still about £700 required to pay for the new buildings, and he ventured to make an appeal to those present and all others interested in the work of the schools to raise this money, so that they might start free from debt. In conclusion he declared the buildings open.

Mr. J. H. REYNOLDS, on behalf of the schools generally, expressed thanks to the subscribers to the Building Fund for their generous gifts.

The remainder of the evening was spent by the guests in inspecting the buildings, in the various rooms of which were exhibitions of scientific apparatus, chemical and other scientific experiments, a magic-lantern exhibition, and exhibition of Sloyd work, exhibitions of pictures lent for the occasion, performances by the gymnastic instructor and others in the gymnasium, and other entertainments. The school buildings as now altered and added to are a very great improvement upon the old buildings, and provide very ample accommodation for the work of the Institution. The buildings comprise large boys', girls', and infants' schoolrooms, a large and well-furnished gymnasium, a science lecture room, a chemical laboratory, library and reading room, conversation room, handicraft room, and nine other classrooms of various sizes for miscellaneous purposes. The work of the Institution is growing in many directions. In addition to the Sunday-school and Evening Classes the following branches of work are all now in operation in the building:—Mutual Improvement Society, Natural History Society, Singing Classes, Brotherly Fund, Library, Savings Banks, Sick and Burial Club, Mothers' Meeting, Ambulance Class, Young Women's Club, Cricket Club, Football Club, Swimming Club, and Chess Club.

THE Rev. Stopford A. Brooke will resume his ministrations at Bedford Chapel to-morrow. Special attention is directed to his free lecture on "The Poet Shelley" at Essex Hall on Friday next, at 8 P.M.

WE have received from a Portsmouth friend two very fine photographs connected with the "John Pounds' Cottage and Mission," one showing the famous old cobbler at work, and the other giving a view of the exterior of the property which is now secured as a mission. An advertisement appeals for further aid towards completing the purchase. Sunday-school enthusiasts should not be backward in embracing such an opportunity of doing honour to one of their heroes.

UNITARIAN NURSES FOR INVALIDS.—"F. M. E.," of Blackpool, writes asking if something cannot be done to provide Unitarian nurses for those who particularly need them. Our correspondent points out the distressing character of much that is given as "religious" teaching in hospitals, and hopes that those sufferers who feel shut out from such institutions by such teaching may be helped to secure in their own homes nurses more in sympathy with their deepest convictions. Does anyone know of an organisation or committee likely to assist in this matter?

The Inquirer.

*A Religious Political, and Literary Newspaper and Record of Reverent
Free Thought.*

ESTABLISHED 1842.

LONDON, OCTOBER 26, 1889.

THE AWAKENING OF THE SOUTH-EAST.

THIS week has seen the inauguration of a movement which cannot be described as other than remarkable, and of which the issues may be great indeed. The new "Provincial Assembly," as it chooses to call itself, seeks to develop a closer unity for work among those Unitarian and allied congregations which exist in the metropolis and district, and which have hitherto known little of each other besides the name. A few ardent supporters of the cause of Free Religion, for which each of these congregations stands, know fairly well what goes on in all the several churches which include the South-Eastern group of English Unitarians; but hitherto there has been no efficient local organisation which might appeal to those members of the congregations who are not naturally enthusiastic for their religion. This week's meetings give promise of a better state of things. As our report of the proceedings shows, there has been a very general response to the invitations of the provisional committee, which in the earlier part of the year was named to arrange for the first constitutional meeting of the new "Assembly." The attendance of the public at the evening meeting was encouraging, and the tone of the speeches was, as a rule, practical and to the point; while among those whose sentiments were naturally confined chiefly to private conversation it was easy to see that a feeling of hopefulness prevailed. Indeed, it might be very possible for the exceeding cautious spirits among us (and surely we have rather more than our share of those who follow the example of *FABIUS the Cunctator*) to shrewdly predict some disappointment for the more sanguine men and women who dare to hope for a real awakening of the South-East. It may be said by such cool observers that all these fine speeches have been made before, all these glowing pictures have been painted, and these *future* victories counted in anticipatory jubilation. It may always be sagely whispered in the ear of ardent youth that hope tells "a flattering tale," and the cruel antiquarian will possibly emerge from his dusty shelves to chronicle the blight that came on bygone springs of promise. It is even possible that some good friends will begin again to suspect that all this talk about "uniting more closely for practical work" is only a pretext for invidious attempts to rob the churches of their freedom; and to declare that in reverting to some of the phraseology of the ancient Presbyterians the promoters of a movement like this are coming near to taking up the harsher methods of Presbyterianism.

Against all such over-cautious counsels and unwarranted suspicions the Provincial Assembly for the South-East has its answer ready. It can say here is a vast population, equalling in its immensity that of a score of large provincial towns, and here are adjacent districts which, however suffering from present eclipse, are likely in no distant future to benefit by a reverse current from the huge, overgrown metropolis. Into this district are gathered most of the leading thinkers and teachers of our nation. The life of England is, it is true, a full and generous stream, and it would be absurd to speak of London as being England, as Paris is sometimes, but almost as absurdly, said to be France. Yet London's teeming population and unique position in the kingdom augment the claims which any large centre of life must have upon people with a mission to the minds and consciences of men. If Unitarians have such a mission surely this is a field for instant and sustained effort to proclaim it. That such an earnest effort is to be made is evident from the tone of the meetings we refer to. The outlying congregations will hear with renewed hopes that they are to be very practically remembered in such schemes of work as the Assembly will from time to time consider. London's needs have already been considered by the London District Unitarian Society, and most excellent work has already been done by it. If the Assembly's meetings will only stir up those members of wealthy congregations who have hitherto taken but little notice of this invaluable association, and win them to a resolution that the

unchurched multitudes shall have a chance of hearing the views of life which are comforting (too comforting?) to themselves, we shall soon have some right to balance the South-East against the vigorous North-West, where Unitarians have so long and so nobly worked for their principles. There will be critics enough and to spare of any and every practical step taken by men who have the courage of their convictions. The Unitarians are setting forth on a new march to battle. For our part we have no disposition to minutely examine the accoutrements of the regiment. Some of our friends appear to have time for that occupation; let them see to that. We see a vast multitude of sinful and sorrowful men and women around us, and to any brave souls who will go forth to help them we say, "Go on, in God's name, and prosper."

PEACE—WITH ARMAMENTS.

THE condition of Europe grows more serious every year. The tremendous struggle which diplomatists assure us must come sooner or later is still delayed; but the budgets of each of the great Powers in turn reveal the anxiety of their respective rulers, who ask for increased grants of money with which to prepare for the contest. It is ridiculous for anyone to say that all the mischief can be set down to one emperor or another. We can very well believe that the Emperor of AUSTRIA, stricken as he is by domestic grief of the most tragic character, and harassed by the unstable moods of the various races under his sovereignty, would pray most fervently for Peace. There is reason to believe that the Russian Emperor is personally averse to war, and that he is shrewdly advised by many counsellors that there might be more loss than profit to his empire involved in any immediate conflict. It has become a fashion to charge the young German Emperor with greater recklessness, but we find it hard to believe that even a Hohenzollern can in the last quarter of the nineteenth century so despotically control the destinies of a great people that older and wiser heads than his are not still powerful influences against rash enterprises. It has to be remembered by those persons who soon make up their minds on great subjects that long before the present WILHELM was crowned a very old WILHELM confessed his apprehensions that the peace must be speedily broken, and only seemed to hope it would last his time.

The truth is we have not to charge upon individuals, but upon nations, the responsibility of the present alarming state of things; and from such responsibility none of the Great Powers is exempt. We all profess peace, but prepare for war, and a very serious proportion of the thinking men of our day approve these huge preparations. They say it is no use being lulled into false security. According to their idea it would seem as if a dozen brigands of different bands had taken up uneasy quarters in the hostelry, each being armed to the teeth, and ready to spring on any other at the first opportunity. A very charming picture this, of human society on the most civilised continent and in the most civilised age of the world! If there is any heart of pride for humanity's sake in our midst, let us cry shame on such a libel on manhood. Have we been trading with each other, enjoying each other's productions, reading each other's books, and comparing each other's thoughts about the world which gives us all birth, only to come to this?

What do our religious friends say? They pray for peace every Sunday, not without some sense, surely, of the incongruity of such a petition with the ever-increasing armaments around and upon our shores. They look in pain on the poor—"God's poor," forsooth—who but for these gulfs of waste dug by our military systems might find some large share of the world's bounty. They protest now and again when some more striking manifestation of the Jingo spirit is made; but they are for the most part dumb in the presence of the most gigantic of evils. In time of active operations war is confessedly beyond words in its horror and misery; in times when the fighting men are unemployed they are only too easily tempted by unutterable mischiefs. What do our religious friends say? Do they think it serves to speak of our armies as the "police" of nations, and to shield their apathy by reference to that armed force which by common consent is interposed between the lawless and his victim? The analogy will not hold. There is no common consent of nations to international law such as exists between citizens and neighbours. When we have got to that we shall be wondrously nearer to a truly noble standard of humanity. Towards this every serious politician should direct his efforts, and every earnest man and woman should endeavour to develop among nations that large-minded mutual trust which is a stronger defence to society than were all the private blunderbusses and bludgeons of our ancestors.

NOTES AND NEWS

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A WINDOW to the memory of Dickens is to be placed in the new parish church at Portsea.

£40,000 has been bequeathed to Victoria Wesleyan College on condition of its removal to Toronto.

At Halifax the Methodist New Connexion have opened a Literary and Social Guild. Men and women are admitted as members.

MR. SPURGEON'S birthplace is now said to be a lodging-house for tramps.

MR. GLADSTONE has promised an article on "The Impregnable Rock of Holy Scripture" for *Good Words*.

DR. ALLON'S congregation, it was said by the Lord Mayor on Monday, had contributed £218,000 for religious and benevolent purposes during Dr. Allon's pastorate of forty-six years.

THE writer of the articles on Biblical Criticism acknowledges with thanks a friendly communication with notice of Dr. Giles, joint editor with Mr. Wilson of "The Bampton Bible."

SHEFFIELD has raised £950 for the London Missionary Society in one year, and Leeds has raised £650 for the Baptist Missionary Society.

THE new *Jewish Quarterly* contains a lecture by Mr. Schlechter on "The Child in Jewish Literature," and a Paper by Oswald Simon on "The Position of Faith in the Jewish Religion."

"ONE of God's own faithful few,
Whilst unknowing it, are you
Annie Besant, bravely true."

—From Gerald Massey's "My Lyrical Life."

THE *Christian Register* says:—"It is always pleasant to see young children in the congregation. It is like seeing the young trees in a maple grove; there is the promise of sap in them, and they will be ready to tap by-and-by."

THE First Unitarian Society of San Francisco has an interesting history running back over nearly forty years, including the brilliant career of the Rev. Thomas Starr King, who was its minister from 1860 until his death, in March, 1864. Dr. Stebbins succeeded him, and has carried the society forward to a high degree of prosperity.

THE Pope has been receiving a large party of French workmen at Rome. In his Allocution on Sunday he advised the masters to be kind to their men, and the men to be obedient to their masters, and "concluded by maintaining the necessity for restoring his liberty to the Sovereign Pontiff."

THE Bishop of Lincoln did not understand what the Grimsby people wanted. They asked for a service of "dedication" of their large new cemetery, at which ministers of all denominations might attend. He offered to "consecrate" the ground in the usual way. Finally, a "dedication" service by Nonconformists has been held.

A TEMPERANCE CONGRESS was begun in Birmingham on Monday, being attended by 300 delegates from all parts of the country. The Bishop of London, who presided, said the experience of half-a-century showed that total abstinence was the only effective agency against intemperance.

A LOCAL paper says that a certain prison chaplain recently gave out the following verse to be sung by a congregation of thieves, burglars, and scoundrels of all descriptions:—

"This is the house of prayer
Where we thy servants meet,
And thou, O Lord, art here,
Thy chosen band to greet."

THE week's obituary includes the names of Adolph Henselt, the Bavarian composer; the Rev. John Pritchard, Moderator of the North Wales Calvinistic Methodist Association; King Luis of Portugal, Alderman J. Marsland Bennett, ex-Mayor of Manchester; Viscount Torrington, Sir John Maule, Q.C., the Earl of Orkney, Olivier Métra, composer; Ricord, the eminent French surgeon; Max Vogler, German novelist.

THE vicar of St. Botolph, Aldgate, makes this sensible announcement:—"Three times have I been seriously asked to make Aldgate Church a centre for the 'conversion' of Jews, and three times have I at once refused. It will satisfy me if all the Christians in the parish become good Christians, and all the Jews good Jews." We wish that all vicars were as liberal; they would then be willing that dissenters shall be good dissenters, and would refrain from the unpleasant aggression which sometimes rouses so much ill feeling between fellow Christians.

WE heartily endorse Dr. Clifford's sentiments: "Raffling at bazaars is a 'snare of the devil'" [as so many good things have been recently attributed to his black majesty we should say rather *an unmitigated evil*], "even though the raffling is carried on in places that resound with the solemn hymn, and where children are taught that they should

not steal." It is certainly time to have done with all that sort of thing. If bazaars cannot be held without raffling, try some other way—the self-denial method, or the good old-fashioned *collection*.

THE Rev. Edward Smith, a Wesleyan minister who has done much successful work in Clerkenwell, has decided to discontinue his "Pleasant Evenings for the People," because they distracted the attention of workers from direct labour for souls. From his own point of view he is perfectly right. Almost any healthy human interest helps to "distract" a sinner from saving his own soul, and an evangelist from compelling him to get it saved. Music and poetry and science will not work with Evangelicalism. The new wine bursts the old bottle. Dr. Dallinger and Hugh Price Hughes are exceptions which illustrate the rule.

READING the wearisome reports of the Church Congress one feels certain that if it awoke the sympathies and aroused the enthusiasm of the Welsh people it could only be because its proceedings were so un-English. The assumption underlying everything that was said and done that the people are to be taken in hand and *managed*, fashioned into the Christian form by baptising and catechising, and confirming, and communicating, and by being shown the mysteries of High Mass, is somewhat sickening to a healthy Protestant. He longs for a few pages of good strong Puritanism, the stronger the better, to brace him up again into manly thought and endeavour.

AT the meeting of the Institute of Journalists on Saturday one of the matters under discussion was the action of the Wesleyan Conference in excluding professional reporters, and sanctioning a system by which Wesleyan ministers supplied reports to those newspapers which were willing to pay the terms they asked. A resolution was passed expressing the belief of the Council that this was a course which cast grave doubts on the impartiality of the reports supplied, and Mr. Groser, of the *Western Morning News*, suggested that newspapers should take combined action to boycott reports till representatives of the Press were admitted. The Wesleyans cannot be taken by surprise, for one of their own papers suggested the very course thus proposed by the *Morning News* editor.

THE Rev. J. Posnett expressed very clearly the thoughts and feelings of many Wesleyans the other day at a meeting of the Congregational Union. "Whatever else we are, we are a Protestant people. As Wesleyan Methodists we are Protestant to the core. We hold to the great doctrine of justification by faith, and we thoroughly believe in the Holy Scriptures as the only sufficient rule of faith and practice, and therefore, when we see that the Anglican Church is more and more becoming assimilated to the Church of Rome, and practically denying the Church rites and ministerial rites of Nonconformists, ay, and after 150 years of patient endurance on our part, of suffering and contemptible treatment, is it any wonder that slowly we are moving? Very much against our traditions, very much against the wishes and aspirations of some of us, we are being in a manner forced by this spirit, and the love of fair play, the love of honesty, the love of truth, and the love of God, into the hands of the Liberationists."

UNITARIAN HOME MISSIONARY COLLEGE.—The Rev. Alexander Gordon, M.A., has addressed the following letter to the Committee of the Unitarian Home Missionary College:—"Gentlemen,—I hereby convey to you my very cordial acceptance of the invitation, with which you have twice favoured me, to become Principal of the institution which, for the past ten years, I have done my best to serve as one of its Visitors. The new features of the amended constitution of the College have, as you are aware, interested me greatly; and I trust that you will find me in all respects at one with you in the endeavour to carry out the purposes of the College, with that devotion to the claims of truth and the rights of freedom which has given reality to our Christian fellowship and lustre to our Unitarian name. I take the responsibility which your confidence lays upon me with a very keen sense of inequality to its tasks. All I can say is that I have been a learner all my life, and that I shall aim far less to teach than to help others to learn; desiring for myself, and for those whose training I may aid, nothing better than that we may be faithful fellow-students in the open school of Christ." The *Manchester Examiner* says:—"Mr. Gordon is a man of profound erudition, the extent of whose scholarship is equalled by his marvellous accuracy. In historical research, particularly in matters pertaining to the sources in Italy, Hungary, Poland, and England of modern Unitarianism, he has few compeers; the works of the great Puritan divines are his pet study. His many articles in the "National Dictionary of Biography," and in the current edition of the *Encyclopædia Britannica*, are ample attestation of his authority on these subjects so widely recognised by scholars. Mr. Gordon enters on his work of principal of the college early in the new year. He was formerly co-pastor with the late Rev. C. Wicksteed, B.A., of Hope-street Church, Liverpool (Dr. Martineau's congregation), whence he was called to Norwich, and afterwards to Belfast."

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday otherwise such matter must be condensed or postponed.)

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GUILD OF THE GOOD SHEPHERD.

THE fifth annual gathering of all the English branches began in Essex Church on Friday, the 18th inst., when the Festival service, with Holy Communion, was held. The service was conducted by the Rev. EDWARD P. HALL, of Trowbridge, and a practical, forcible sermon was preached by the Rev. E. CEREDIG JONES, M.A., of Bradford, founded on the words "This do in remembrance of me." The Communion Service was conducted by the Rev. W. CAREY WALTERS, assisted by the Rev. J. KIRK PIKE, of Chowbent, who delivered a short address, and the Revs. W. M. Ainsworth, of London, and George Eyre Evans, of Whitechurch. There were about one hundred and twenty communicants, the offertory for the Union funds amounting to £21 6s. 8d. Amongst other ministers and friends present at the service and various parts of the proceedings we noticed the Rev. C. L. Corkran, R. D. Burr, W. G. Cadman (Manchester), Henry McKean (Oldbury), Thomas P. Spedding (Rochdale), James Hall (Kidderminster), E. S. Anthony (Bury St. Edmunds), Clement Pike (London), F. Allen (Chatham), W. G. Tarrant (London), F. Summers (London), Messrs. Wm. Tate, George North, Henry Jeffery, Nevell Norway, I. M. Wade, John Toye, Harold Wade, Rowland Jevons and Miss Jevons (Southport), W. G. Twemlow (Liverpool), John Ward, jr. (Oldbury), Joseph Highfield (Kidderminster), Mrs. Scholfield (Rochdale), Miss Ellis (Blackley), Miss Whittaker (Swindon), and many others of the London branch and Essex Church congregation.

The Council of the Union, which was fully attended by delegates from all branches, met on Saturday morning in the vestry, and sat for two hours, when much business was transacted.

After luncheon the Annual Conference was held in the church. After the opening office of hymn and prayer the Provost briefly introduced the business, and called upon the General Secretary to read the Annual Report, from which we learn that there are to-day 576 members of the English branches, being an increase of 102 during the year, which, with the American membership of 253, makes a total of 829 members. The Union has been responsible for the maintenance weekly of divine service at Whitechurch during the past year, and has also raised the sum of £140, thus freeing the church and school buildings from all debt, and providing for the payment of the ground rent of £15 per annum for the next five years, as well as for the painting of the school-room. Services have also been conducted at Bewdley and other places in the North of England by various members. The Secretary has been able to visit members and others interested in the movement in the United States and Canada. Two members have entered on their preparation for the ministry, Mr. U. Vernon Herford, B.A., going to Manchester New College, Oxford, and Mr. Wm. Price to the Home Missionary College, Manchester. The average circulation of the *Guild Messenger* is now about 850 copies per quarter. By the kindness of Mrs. Weir, of Malvern, 120 copies of "Echoes of Holy Thought" were presented to the Guild. The volume met with a ready sale, and almost at once the whole of the copies, as well as 50 others which were purchased, were disposed of.

On the motion of Mr. HENRY JEFFERY, seconded by Mr. NEVELL NORWAY, the Council's report and treasurer's statement were adopted, and ordered to be printed and circulated as usual.

Moved by Mr. WILLIAM TATE, seconded by Mr. JOHN TOYE, and resolved, That the officers for the ensuing year be the Rev. W. Carey Walters (provost), the Rev. W. M. Ainsworth (treasurer), the Rev. Geo. Eyre Evans (secretary), and Mr. U. Vernon Herford (secretary to the detached branch).

It was then moved by Mr. I. M. WADE, and seconded by the Rev. CLEMENT PIKE, and resolved, "That while in no way insisting upon the observance of the Communion Service by each individual member as essential to membership, the Guild of the Good Shepherd in conference assembled desires to again express its grateful belief that the interest in that service has increased through the efforts of the Guild to spread right views of its importance and helpfulness, and recommends all the members to endeavour to promote and sustain, in their own Churches and elsewhere, the reverent and devout participation in the service instituted by the Lord Jesus Christ as a memorial of his life and death, and a symbol of his spiritual presence."

Members' communications were received from the Rev. John Ellis (Blackley), and Messrs. Walter Teasdale (Leeds) and U. Vernon Herford (Oxford). A short but valuable Paper on the relation of the Guild to the congregation was then read by the Rev. T. P. SPEDDING,

and on the motion of the Rev. C. L. CORKRAN, who gave the Council some valuable hints, seconded by Mr. GEORGE NORTH, thanks were given to the preacher, the ministers, reader of the Paper, and all the ladies and other friends for their profuse hospitality extended to the numerous delegates and visitors, for whose comfort every detail had been arranged by the Council of the London branch. All the meetings were full of promise for the future, and the Festival Service was one to be long remembered.

SHORT REPORTS.

ASTLEY.—A very successful tea party and entertainment was held in the schoolroom on Saturday, Oct. 12. The party was promoted by the elder scholars and members of the congregation for the purpose of reducing the debt incurred by necessary repairs to the roof of the chapel. About 100 sat down to an excellent tea, provided by the members of the congregation. After tea the Rev. P. Hall presided, and gave a short address on the value of social meetings and innocent recreation. Music was given by Miss B. Holt, Miss E. Grundy, Mr. and Mrs. T. Holt, Mr. A. Unsworth, Mr. M. Unsworth, and Mr. J. Holland. A sum of over £4 was realised by the entertainment.

BIRMINGHAM: CHURCH OF THE MESSIAH.—The anniversary services in connection with the Sunday-schools and Home Mission were held in the church on Sunday, Oct. 6. The services were conducted by Dr. Crosskey, and the sermons were preached by the Rev. R. T. Nicholson, the newly appointed assistant minister. The church was well filled both morning and evening, the scholars occupying seats in the galleries. The morning sermon was addressed to the young people, who listened attentively to what was said to them. The evening sermon appealed to the parents and elder scholars. On the following Tuesday evening the subscribers and friends of the schools assembled in the schoolrooms adjoining the church to hold their annual meeting. This meeting was made the occasion for formally welcoming Mr. Nicholson to the church. Mr. Fred. Ryland occupied the chair, and presided over a large attendance of teachers, elder scholars, parents, and other members of the congregation. After the opening address Mr. Howard Smith moved a resolution cordially welcoming Mr. Nicholson to the church as assistant to Dr. Crosskey, and assuring him of the hearty co-operation of the congregation. This was seconded by Mr. Herbert New, jun., and supported by Dr. Crosskey in an impressive speech. The Rev. Joseph Wood (Old Meeting Church) also supported the resolution on behalf of the ministers of the town and neighbourhood, and it was then put to the meeting, and carried unanimously. Mr. Nicholson was received with loud applause on rising to respond. He thanked the meeting for the kind manner in which they had welcomed him, and expressed the pleasure he felt in being associated with Dr. Crosskey in the position which he had been called upon to occupy. After an interval for music the usual business of the annual meeting was proceeded with, and a very enthusiastic and pleasant gathering was brought to a close by a vote of thanks to the Chairman for presiding.

CROYDON DOMESTIC MISSION.—The third annual meeting of this vigorous Society was held in its own pretty little Dennett Hall, Dennett-road, West-Croydon, on Monday evening last, Oct. 21. There was a good attendance of members and friends of the Mission. The chair was occupied by Mr. Fred Walters, the retiring president, who was supported on the platform by Mr. R. S. Dick (vice-chairman of the Croydon School Board), Mr. E. W. Grimwade, J.P., Rev. W. M. Ainsworth, Mr. E. Capleton (Wandsworth), Mr. Henry Green (treasurer), and Rev. C. J. Street, M.A. (secretary). The proceedings were commenced by a hymn, and prayer was offered by Rev. W. M. Ainsworth. Apologies for absence and expressions of sympathy were received from Mr. Sydney Buxton, M.P., Mr. J. A. Pictou, M.P., Hon. Sidney Herbert, M.P. (who sent a donation for the Mission funds), Mr. F. Nettlefold, Dr. Aubrey, Rev. Joseph Halsey (Anerley Congregational Church), Rev. W. C. Bowic, Mr. Stephenson Clarke, Rev. Henry Solly, Rev. W. J. Jupp (Thornton Heath Congregational Church). An address was given by Mr. E. W. Grimwade, who had to leave the meeting early, commending the objects of the Society in raising the condition of the poor, among whom its work lay. The annual report was then read by the Secretary, and the balance sheet by the Treasurer. The adoption of the report and balance sheet was moved by the President, seconded by the Rev. W. M. Ainsworth, supported by Mr. R. D. Dick, Rev. C. J. Street, and Mr. Henry Green, and carried unanimously. Mr. Walters then presented the balance sheet of the Building Fund, which showed that there was a debt of £286 still to be raised. A collection was made on its behalf, the amount realised being £17 1s. 4d. This, together with the balance in hand, would almost enable the Committee to pay off one of the loans of £50. The appointment of officers and committee for the forthcoming year was moved by the President, seconded by Mr. Edward Ingy, supported by Mr. E. Capleton, and carried unanimously. A vote of thanks to the chairman, hymn and benediction, brought the meeting to a conclusion.

DUNDEE.—On the 14th inst. the members and friends of the Unitarian Christian Church held a social meeting. The Rev. Henry Williamson said that twenty-four years ago on Sunday he had been invited to be their minister. He had always been anxious to be useful and helpful to the working classes, but it was only in recent years that he had been able to carry his intention into effect. He believed the work he had undertaken among the mill and factory workers gave his sermons a deeper practical interest than they would otherwise have. He mentioned that a very prominent citizen had offered to contribute to the cost of redecorating the church. The following resolution was cordially adopted by the meeting:—"This meeting congratulates our minister, the Rev. Henry Williamson, upon the effect of his services on behalf of the mill and factory workers in Dundee and district, and rejoices that he has disarmed much of the dislike formerly shown towards us as a religious body."

FAIRFORTH: DOB-LANE.—On Sunday, Oct. 13, at the teachers' quarterly meeting, an illuminated address framed in oak was presented to Mr. James F. Partington, late Secretary of the Sunday-school, in recognition of his valuable services from April, 1887, to July 1889, the termination of his duties being consequent on his marriage and removal from the district. The address had been tastefully prepared by Mr. J. W. Allen, one of the teachers. Mr. T. F. Robinson, one of the superintendents, made the presentation, and after some remarks by the minister (the Rev. G. Knight) Mr. Partington conveyed his thanks in a few well chosen words. On the following Sunday a handsome marble time-piece was presented to Mr. Thomas F. Partington by members of the choir and congregation in consideration of his services as voluntary organist for fourteen years, and the assistance which he has rendered to the choir on many other occasions. Mr. T. Archer, leader of the choir, made the presenta-

tion on behalf of the subscribers, and his remarks were supplemented by the minister and members of the choir, who testified to their appreciation of his music, both vocal and instrumental. Mr. T. F. Partington appropriately replied.

HALE.—The harvest services held on Sunday proved very successful, and attracted large congregations to the quaint chapel. The sermons were preached by the Rev. John McDowell, of Pendleton, in the afternoon and evening. Collections were made in aid of the fund for the repair and enlargement of the organ, and amounted to £44 0s. 4d., inclusive of donations.

HALIFAX: NORTHGATE-END CHAPEL.—Prior to leaving Manchester for Richmond the Rev. S. Farrington preached here on Sunday, and those who know Mr. Farrington's quiet, persuasive method never listen to him in vain. The Rev. F. E. Millson has just issued the October part of the *Northgate-end Chapel Magazine*, containing his lecture No. 9 on leading questions of religion, the subject discussed being the doctrine of "Eternal Life;" the rest of the magazine consists of "The Day's Word," being short readings for a month.

HULL.—Winter activities are now fairly inaugurated here. The Park-street Literary and Social Union commenced operations on Wednesday with the "At Home" of the President (the Rev. H. W. Perris), when an admirable dramatic sketch, called *A Varsity Idyll*, was presented—the characters being sustained by Miss Fanny Loftus and Mr. F. F. Perris. Sunday evening discourses illustrative of Medieval Life and the Reformation are being given; these include "Morality and Social Life in Feudal Times," "The Truth about the Monasteries," "The Old Creed and the New Learning," "Catholic and Protestant Art," "Shakespeare—the Meeting-point of Medieval and Modern," and "How the Reformation is being Reformed." Mr. Perris has just delivered his Presidential Address to the Hull Literary Club, entitled "Criticism: Things Whereunto we Have Attained." It will shortly be published. The "Sunday Afternoons for the People" open in East Hull shortly, when new features will be introduced, it being felt that a great door is now opened for a more direct appeal to the religious sensibilities of the workers who are massed together in that great and growing district.

LANCASTER.—On the 16th inst., in connection with the Nicholas-street Chapel Ladies' Sewing Society, a tea party and entertainment took place in the school-room, which was crowded to excess, upwards of 180 persons sitting down to tea, whilst at the entertainment there would be fully 200 present. The trays were given by Mrs. Leighton, Mrs. Kaye, Mrs. Harling, and Mrs. Lawson for the benefit of a fund which is being raised for redecorating the chapel and making alterations in the school-room. Everything associated with Nicholas-street Chapel now seems to be in full working order and vigour, and the gradually increasing number of friends who are rallying round the pastor, the Rev. J. Channing Pollard, must be very encouraging to that gentleman. The Ladies' Sewing Society is doing a most useful work, whilst in the school great progress is also being made. The trays were presided over by Mrs. Pollard, Mrs. Warwick, Mrs. Speight, Mrs. Tomlinson, Mrs. S. Hall, Mrs. Kitchen, Mrs. Kaye, Mrs. T. Taylor, Mrs. Lambert, Mrs. Leighton, Miss Clennay, Miss Parkinson, Miss M. Parkinson and Miss Greenall. After tea the chair was taken by the Rev. J. Channing Pollard, who congratulated those present on the manifest success of the meeting, and announced that a Sale of Work would take place in March. He also stated that he had begun classes for the study of health, botany, elocution, &c. A capital programme was gone through, and the profits for the fund amounted to nearly £5.—(*Lancaster Observer*.)

LEIGH.—The Rev. C. C. Coe, of Bolton, preached two excellent sermons on the 13th inst. to large congregations.

LIVERPOOL.—The Institute committee have issued a programme of lectures for the winter, including a course on "Grounds of Unitarian Belief," by the Rev. A. Armstrong; a course on the "History of Unitarianism in England," by the Rev. V. D. Davies; and a course on some of Shakespeare's plays by the Rev. L. P. Jacks. A religious class for children from ten to fourteen years of age will be held on Sunday mornings in February and March by the Rev. R. A. Armstrong. An appeal is made for books and funds for the library which is being formed.

LONDON: MANSFORD-STREET.—On Sunday last the third of a series of popular services was held. The Rev. T. W. Freckleton, who preached, delivered a powerful sermon on "A Gospel for the Workaday World." He was listened to throughout with great attention by a congregation which included a good number of strangers. On Monday evenings free popular entertainments are given in the schoolroom, and are very largely attended by the poor people of the neighbourhood. The other agencies of the Mission, including mothers' meetings, choir practice, debating society for men, &c., are all in full work, and everything points to a busy and useful winter's work in this new centre.

LONDON: WOOD GREEN.—The first of a series of Unitarian lectures was delivered in the Assembly Rooms, Wood Green, on Sunday evening, by Dr. Mummery. There was a large attendance, although the weather was exceedingly unpropitious, and Dr. Mummery's lecture was highly appreciated. The Assembly Rooms have recently been newly decorated, and prove a comfortable and pleasant temporary meeting-place.

MAIDSTONE.—At the meeting of the Earl-street Chapel Improvement Society, Oct. 14, the Rev. W. E. Mellone, of Sevenoaks, delivered a lecture on John Stuart Mill. The Rev. E. G. Cammidge presided.

MANCHESTER: UPPER BROOK-STREET SUNDAY-SCHOOL.—Only a few short months ago, says a correspondent, we welcomed Mrs. Farrington from a long holiday in America, and many fervent hopes were uttered at the time that we should never lose her for so extended a period again. Alas, for the vanity of human wishes! Next Sunday another figure will fill Mrs. Farrington's place at the desk, for a week ago we bade her a reluctant and sorrowful farewell for an indefinite period, and in a few days she will leave Manchester to find a new home, and new duties in Richmond. For many years Mrs. Farrington has been the life and soul of Upper Brook-street Sunday-school, and only those who have been longest and most closely associated with her in the good work know how patiently and faithfully, and with what unwearied devotion, she has laboured for the welfare of the children. The teachers and scholars decided to give Mrs. Farrington a Shakespeare "Birthday-book" and a fine framed photograph of the Duomo at Florence, in token of their regard; and last Sunday the presentation was made. Mr. Little, the new superintendent, alluded in words of grateful warmth and eulogy to Mrs. Farrington's long services, and to the important part she has played in the history of the school from the time she inaugurated it; and held each Sunday a small class in the gallery of the church, until the present day, when, thanks mainly to her exertions, it holds an assured position among the Sunday-schools of the district. Mr. Walter Marsden, an oldest scholar, also spoke. An album was then presented by Miss Maggie Skillorn to Mrs. Farrington on behalf of her girls' class, and John W. Woods, one of the youngest scholars, presented the Birthday-book, while Mr. Reuben Peat, an old scholar, unveiled the photograph.

Mrs. Farrington, in reply, sketched the history of the school, which, she said, would ever be dear in her remembrances, and concluded her address with affectionate advice.

MOIRA.—On Tuesday, the 15th inst., at noon, the Presbytery of Bangor met at Moira for the purpose of ordaining the Rev. R. S. Clarke (late of Torquay) to the pastoral oversight of the Unitarian congregation. There was a large attendance of the congregation, and the interior of the building was tastefully decorated for the occasion by a number of the lady members. The service having been opened with devotional exercises, conducted by the Rev. J. A. Kelly (Rademon), an able sermon was preached by the Rev. J. H. Bibby from the text "Jesus Christ the same yesterday, to-day, and for ever." The Rev. T. H. M. Scott defended Presbyterian ordination, and put the prescribed questions to the minister-elect, who, having indicated the main lines along which he proposed to labour there, and made a statement with regard to his views of Christian doctrine, said, in relation to his pastoral duties, he was anxious to avoid making large promises. He should try to perform his duty faithfully in every department, to be to his people both a pastor and a friend. The Rev. Thomas Dunkerley then delivered the charge to the congregation, and the Rev. William Sharman (Preston) to the minister-elect. In the afternoon, at three o'clock, the Presbytery and a large company of friends were entertained at dinner by the committee of the congregation. In the evening a very enjoyable soirée took place, the meeting-house being crowded. The Rev. T. H. M. Scott presided, and addresses were delivered by the Revs. R. S. Clarke, T. Dunkerley, C. H. Osler, and J. A. Bibby, while a select programme of music and readings was rendered by the choir and the Revs. J. A. Kelly, W. Holmshaw, R. Lyttle and Mr. J. MacLure.

MONEYREA.—On the 16th inst. the Rev. Richard Lyttle was inducted into the ministry by Principal Odgers, of the H.M.C. The Rev. J. C. Street conducted the service, and the Rev. S. C. Nelson offered prayer. Principal Odgers having given the charge to the minister, he replied at length. He said:—I do not come here as the champion of any system of theological doctrines, or the dispenser of any mystical process or mode of salvation, but as one who will try to help his people, if perchance he may be able, to be faithful to the law of human conduct, which is traced so indelibly on the tablets of the human conscience. I come amongst this people a simple believer in the essentials of religion, a believer in God, and a believer in humanity. The Rev. D. Thompson delivered the charge to the congregation. At the luncheon which followed Mr. Jas. Bennett presided, and the company included, in addition to those already named, the Revs. A. Gordon, T. Dunkerley, J. Osler, J. Lansdowne, J. H. Bibby, R. S. Clarke, W. Holmshaw, James Cooper, J. Weatherall, J. A. Kelly, Messrs. Mahaffy, Abernethy, Kennedy, Patterson, &c. The proceedings were of the most cordial description. In the evening a welcome soirée was held. After tea in the schoolroom, the large company, numbering over 600, met in the spacious meeting-house, and thronged it to overflowing. The Rev. D. Thompson (a former minister of Moneyrea), as chairman, said that he had never seen more representative meetings than they were having that day at Moneyrea. There were lay representatives from Comber, Dromore, Banbridge, Newtownards, Belfast, Killinchy, &c., and eighteen of the ministers from the counties of Antrim and Down. After some music from the choir Mr. S. Abernethy rose and said that Mr. Lyttle had been called amongst them by an unanimous vote, and had already earned the affection and esteem of the congregation, on whose behalf he gave him a hearty welcome. Mr. Lyttle, in the course of a suitable reply, expressed the satisfaction it gave him to learn that the members of neighbouring orthodox congregations had mingled in the great audience before him to bid him welcome, and hoped that he would be able to pursue his work in such a spirit of charity towards all men as never to forfeit the good-will of anyone. The Revs. J. C. Street, W. Weatherall, R. S. Clarke, and C. H. Osler delivered speeches and offered Mr. Lyttle, on behalf of the Unitarian ministers of Ireland, the right hand of fellowship. Mr. Lyttle replied, and said that he had entered the ministry with a strong conviction of the high duties and glorious privileges of the sacred office, and thanked them for their good-will and welcome amongst them. To a much appreciated programme the Rev. J. A. Kelly contributed readings, the Rev. W. Holmshaw songs, and the church choir several pieces of music.

NORTH CHESHIRE UNITARIAN SUNDAY SCHOOL UNION.—The annual meeting of the above Union was held at Fitzalan-street Schools, Glossop, on Saturday, the 19th inst. In spite of the inclement weather about eighty teachers and friends were present. After an excellent tea the chair was occupied by the President of the Union. The following officers were reappointed for the ensuing year:—President, Rev. H. Enfield Dowson, B.A.; vice-president, Rev. Noah Green; treasurer, Mr. John Jackson, Stalybridge; secretary, Mr. Albert Slater, solicitor, Hyde. The Report of the Treasurer showed an increase of the balance in hand, and the Secretary's Report was a most encouraging one. The Rev. R. H. Lambley, B.A., of Glossop, afterwards read a very comprehensive Paper on "Recreation as a Factor in Sunday-school Work," and discussion on the paper was taken part in by many of the friends present at the meeting. Mr. Lambley replied, and after votes of thanks to the Glossop friends and to the Chairman, the meeting was brought to a close with the evening hymn and benediction.

PAISLEY.—The *Daily Express* gives a long and very appreciative notice of Mr. George St. Clair's labours in connection with the Palestine Exploration Fund, in whose behalf he lectured on the 17th inst. in this town.

PEPPERHILL.—On Saturday night last, Oct. 19, there was a very successful tea party and presentation to Mr. John Pickles, on his attaining his thirtieth year as lay minister in connection with the above place. There was a very good attendance. After tea the secretary presented the above-named with a very beautiful and massive timepiece and writing desk in recognition of his thirty years as lay minister. The speakers who took part in the evening's entertainment were as follows:—Mr. J. G. Slater, Bradford; the Rev. W. H. Smith, Pudsey; the Rev. J. G. Slater, Leeds; Mr. Albert Moore, Mr. Ellis Jagger, and Miss S. Hudson.

SHEFFIELD.—On Tuesday evening a meeting was held in Channing Hall to welcome the Rev. J. E. Manning, M.A., as pastor of the Upper Chapel. The meeting was preceded by a tea, which was attended by about 200 persons. At the meeting Alderman Eadon, J.P., presided, and amongst those present were the Rev. C. Hargrove, M.A., the Rev. W. Blazey, B.A., the Rev. A. Chalmers, the Rev. J. Harwood, B.A., the Rev. C. Evans, M.A., the Rev. C. Jones, M.A., the Rev. C. Peach, the Rev. I. Payne, Mr. H. Fisher, Mr. H. Branley, and others. The Chairman, in briefly opening the proceedings, expressed his pleasure at seeing such a large gathering, and so many of their neighbours. He announced that letters of apology for non-attendance had been received from a number of ministers. In his letter the Rev. Dr. Vance Smith said that in the Rev. J. E. Manning they had at Upper Chapel the right man in the right place. Mr. Herbert Bramley moved a vote of thanks to the Rev. T.

W. Freckelton for the able and reverent manner in which he had fulfilled his ministerial and pastoral duties for the last three months. The motion having been very cordially adopted, the Rev. T. W. Freckelton suitably acknowledged it, referring to the kindness he had received at the hands of the congregation. He asked them to treat their new minister well, and to make him happy. If they were to get the best thought, the best spiritual influence, and the best capability of working upon them and keeping them alive and helping them, they must keep him contented and happy. The Chairman then, in the name of the congregation, welcomed Mr. Manning and Mrs. Manning amongst them. He said it was an honour to the Upper Chapel congregation to have Mr. Manning among them, and he thought he might say that it was an honour to Mr. Manning to come as their pastor, as theirs was an historical chapel, which had existed for 268 years, and had, he ventured to say, done much to make the town happier and better. After referring to some former pastors he said, to show the kind of lady Mrs. Manning was, he might mention the fact that she was elected a member of the Swansea School Board—one of the first ladies in England placed in such a position. Alderman Hunter, J.P., spoke in support of the resolution. Mr. B. Greaves and Mr. Wm. Flint supported the address on behalf of the Sunday-school, and Mr. Langton on behalf of the Band of Hope. The Rev. W. Blazeby, B.A., Rotherham, also spoke as representing the ministers of the district. The Rev. J. E. Manning, M.A., expressed, on behalf of his wife and himself, his hearty thanks for the kind welcome given to them. Mr. H. Fisher then gave an address on "Our Present Position amongst the Christian Churches." The Rev. Charles Hargrove, M.A., the Rev. C. Jones, the Rev. J. Harwood, and the Rev. A. Chalmers also gave brief addresses.

SOUTHERN UNITARIAN ASSOCIATION.—The quarterly meeting of the committee of the Southern Unitarian Association was held at Wareham on Monday, Oct. 14. After luncheon the committee met together for business, the Rev. J. W. Smith, of Ringwood, being voted to the chair. There were also present the Rev. G. H. Vance, B.D., Bournemouth; the Rev. J. Wrigley, B.A., Portsmouth; Mr. E. J. Wilkins, Poole; Messrs. F. and G. Pinnock, Newport, Isle of Wight; and Mr. H. Blessley, hon. secretary of the Association. A conversation took place with regard to projected Postal Mission work in the South, and arrangements were made to begin the same. The Association having been requested to nominate two trustees in connection with the church at Poole, Messrs. J. S. Burberry, of West Cowes, and G. Pinnock, of Newport, Isle of Wight, were desired to act in that capacity. It was decided that a course of doctrinal lectures be arranged for in the coming winter at Newport, Portsmouth, Southampton, Bournemouth, and Poole, if acceptable to the respective congregations. There was a very good attendance at tea, many friends having come over from Poole. In the evening a public meeting was held in the chapel, presided over by the Rev. G. H. Vance. In the course of his remarks as chairman Mr. Vance spoke of the work which was being done in the district, more especially at Bournemouth, and went on to ask why it was that people attended our Unitarian churches. It was plainly to satisfy a felt spiritual need; it was that they might be true to what was best within themselves. Nothing else would account for their attendance at services so unpopular as ours. The Rev. J. Wrigley next spoke of our Unitarian Gospel. He showed that we, not less than others, have a gospel to preach, and especially to live. Mr. F. Pinnock spoke of the excellent work done by Mr. Wilkins at Wareham, and was followed in encouraging remarks by Messrs. Wilkins and Blessley. The meeting was thoroughly successful, and the singing was especially of a very hearty and cheerful character.

STOCKPORT.—On Thursday evening, the 17th inst., the annual soirée of the congregation was held. After tea the meeting took the form of a conversation. Among those present were the Revs. Alfred Payne (pastor), Hugon S. Tayler, M.A., J. Collins Odgers, B.A., W. Harrison, R. H. Lambley, B.A., Alderman Johnson, Alderman Robinson, Councillor Barber, Mr. Walter Hyde (Town Clerk), Lieutenant-Colonel Turner, Major R. Coppock, Captains S. Coppock and J. G. Johnson, and a large number of other members of the congregation. The Rev. Alfred Payne, in a short address, referred to the fact that he has now been nearly seven years in Stockport, and, disagreeing with the Rev. Brooke Herford's opinion that that was a sufficiently long pastorate, was convinced that the latter years of that period had been more fruitful than the previous ones, and that the outlook into the future was in consequence exceedingly satisfactory. After referring to the various institutions and their needs, Mr. Payne announced that he intended to hold a Confirmation Service during the winter, and to form a Band of Mercy in connection with the Young People's Institute, which was established last year. In the course of the evening songs were sung by Miss S. Dickie and Mr. Hall, and glees by the excellent choir of the church.

SWANSEA: APPOINTMENT.—We are informed that the Rev. W. A. Clarke, of Hinkley, has received and accepted a unanimous invitation from the congregation at Swansea to become the minister of their church, in succession to the Rev. J. E. Manning.

TAUNTON.—At the discussion class in connection with the Mary-street Unitarian Chapel Miss Sarah Philpott read a Paper on "Longfellow," after which recitations, glees, duets, songs, and readings were delivered by some of the members. There was an excellent attendance.

TROWBRIDGE.—The harvest festival was celebrated on the 13th, when there were excellent attendances. On Wednesday following the annual meeting took place, the Rev. E. P. Hall in the chair. There were also present the Revs. A.

N. Blatchford and F. W. Stanley, who, as well as the Chairman, gave addresses. Mr. W. Butcher and Mr. H. E. Bunce also spoke. It was stated by the minister that candidates were again coming forward for baptism, that the seats in the chapel were gradually being taken up, and that they were wiping out the deficit which existed when he commenced his pastorate.

SUNDERLAND.—The Mutual Improvement Society inaugurated the Autumn Session on the 8th inst. Miss Hemsley and Mrs. Stainton presided at the tables. During the evening addresses were delivered by Messrs. Street, Fothergill, and Stirling, members of the choir supplying music. During the session a lecture will be given by the Rev. W. H. Harwood, Congregational minister, and the Rev. A. A. Green, minister of the Hebrew congregation in Sunderland, will lecture on "Christianity from a Jewish Point of View." On Sunday, October 13, harvest thanksgiving services were held, morning, afternoon, and evening. The Rev. W. Birks, F.R.A.S., preached morning and evening, and delivered an address to the Sunday-school scholars in the afternoon. The choir sang special hymns and anthems morning and evening.

WIGAN: PARK-LANE.—The young women gave a party on the 12th inst., with the object of raising funds for the decoration of the chapel. Miss Margaret Shaw gave a presidential address, describing Park-lane as she had known it for over sixty years. An entertainment followed, conducted by Mr. and Mrs. Farrow, and proved so successful that it was repeated by request on the following Wednesday.

OBITUARY.

MR. GEORGE HOPKINS, KIDDERMINSTER.

WE regret to record the death, on the 9th inst., of Mr. George Hopkins, of Kidderminster, a descendant of a much esteemed family in that part of the country, and a faithful supporter of the Unitarian cause in the town and district. The *Kidderminster Shuttle* says:—"The Unitarian body in this town sustains a considerable loss in the death of Mr. Hopkins. Educated in the tenets of a faith which professes to be at once scriptural and rational, he maintained them to the end with conviction and earnestness, giving his personal and pecuniary support to all the educational and philanthropic operations of the Church with which he was connected, and finding spiritual strength and comfort in its services and ministrations." The deceased gentleman was in his sixty-second year.

THE COMING WEEK.

It is proposed that a List of Meetings of Societies should be published each week. If Church Calendars and other notices were forwarded regularly it would be easy to arrange. Such a plan should not, however, be allowed to interfere with advertising.

EDINBURGH.—Wednesday, B. and F. Provincial Meeting.

RICHMOND.—Thursday, Welcome to the Rev. Silas Farrington.

LONDON.—Friday, Lecture by the Rev. Stopford Brooke (University Extension, Essex Hall, Strand).

LONDON.—Saturday, Annual Meeting of Congregational Society, Little Portland-street (children's branch), at 71, Fitzjohn's-avenue, N.W.

TO CORRESPONDENTS.—Several letters and other contributions are again unavoidably postponed.

A CERTIFICATE has been given by the Committee of Fellowship for the West to the Rev. F. P. S. Lamb, late of the Baptist Church, recommending him to the work of the Unitarian Churches.

WITH reference to the proposed conference in Chicago, *Unity* trusts that "the meetings will be large and inclusive, and that it will make prophetic demands for better and more harmonious work all around." It adds:—"What we need is, not more organisations, but better use of the existing ones; not more Christ in the word, but more Christ in the life; not less freedom, but more consecration; not a narrower fellowship, but a fuller spirit; not a few deaths, but a great many lives; not more loyalty to an 'ism,' but more enthusiasm for humanity; greater faith in the creative power of attendance to the nearest duty, the unity of right doing and high loving. These are what we want."

MARRIAGE.

PARRY—MARTIN.—October 22, at the Presbyterian Chapel, Evesham, by the Rev. M. S. Dunbar, M.A., the Rev. Edward Parry, B.A., of Todmorden, to Lucy Elizabeth, only surviving daughter of the late Anthony Martin, of Evesham.

DEATHS.

JOLLY.—On Oct. 18th, at Parkview Lodge, Oldfield, Bath, Aldm. Thos. Jolly, J.P., in his 89th year.

WOOLLEY.—On the 16th inst., at Hare Field, Crumpsall, Manchester, Harold, youngest son of the late James Woolley, in his 39th year.

AFTER this date the ADDRESS of the Rev. SILAS FARRINGTON is TUDOR COTTAGE, PARK-ROAD, RICHMOND, SURREY.

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OUR CALENDAR.

SUNDAY, OCTOBER 27.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOPFORD BROOKE.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH.
Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. C. J. STREET, M.A.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS.
Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M., Rev. W. WOODING, and 7 P.M., Rev. J. T. WHITEHEAD.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. B. LLOYD.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. P. H. WICKSTEED, M.A., and 7 P.M., Rev. JOHN TREVOR.
Mansford-street Church and Mission, Bethnal Green, 11 A.M., and 7 P.M., Rev. H. GOW, B.A.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Dr. MUMERY.
Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 and 7, Rev. J. G. WOODS.
Stamford-street, Blackfriars-road, 11 A.M., Rev. H. GOW, B.A., and 7 P.M., Rev. F. H. JONES, B.A.
Stoke Newington, The Green, Anniversary Services, 11.15 A.M., Rev. J. T. WHITEHEAD, and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green Assembly Rooms, 8 P.M., H. RINGWOOD PEACH, Esq., on "Authority and Miracles."

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.
CAMBRIDGE, Devonshire Rooms, Green-street, 7 P.M., Rev. J. E. ODGERS, M.A.
CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
MANCHESTER, Platt Chapel, Rusholme, 11 A.M. and 6.30 P.M., Rev. CHAS. T. POYNING, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. CHAS. H. WELLBELOVED.
TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. FRANK SHAW.

NOTICE.

** Calendar Advertisements inserted as above, 10s. a year, prepaid. Additional matter 4d. per line. Single Advertisements 6d. per line.

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Subject.	Lecturer.	Time.
Textual Criticism of the New Testament.	The Principal: Rev. JAMES DRUMMOND, LL.D. (Dublin), Professor of Theology.	Wednesday, 10 A.M.
Introduction to Catholic Epistles.	Ditto.	Wednesday and Friday, 9 A.M.
Study of Doctrinal Theology.	Ditto.	Friday, 10 A.M.
History of Christianity in England.	The Vice-Principal: Rev. J. ESTLIN CARPENTER, M.A. (London), Professor of History of Religion.	Tuesday and Saturday, 11 A.M.
Mental Philosophy.	Rev. CHAS. B. UPTON, B.A., B.Sc. (London), Professor of Philosophy.	Monday, 2 P.M. Thursday, 9 A.M. Monday, 3 P.M. Thursday, 11 A.M.
Ethics.	Ditto.	

The above Lectures are open free to all Members of the University, and also to other Students of either sex on payment of the usual fees.

For further information please apply to the Principal, the Rev. JAMES DRUMMOND, by letter, or at the College Rooms before any of his Lectures; or to

R. D. DARBISHIRE, Esq., B.A.,
26, George-street, Manchester; or } Secs.
Rev. H. ENFIELD DOWSON, B.A.,
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MANCHESTER NEW COLLEGE,
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MEETINGS for PUBLIC WORSHIP will be held during Term time in the College Temporary Room, 90, High-street, every Sunday Morning, at 11 o'clock.

The FIRST SERVICE on SUNDAY, the 27th of October, will be conducted by the Principal, the Rev. JAMES DRUMMOND, LL.D., commencing at 11 A.M.

NEW GRAVEL PIT CHURCH
HOSPITAL GUILD.

A BAZAAR will be held at ESSEX HALL, STRAND, on Dec. 11th and 12th, 1889, to raise funds for the establishment of a Convalescent Home.

Contributions will be gratefully received by
Miss J. UPTON,
7, Lenthal-road, Dalston.
Further particulars later.

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Mr. W. B. Brown ...	5	0	0
Mr. J. G. Elgood ...	5	0	0
Mr. W. Pilkington ...	5	0	0
Mr. H. V. Herford ...	5	0	0
Mr. Z. A. Ward ...	5	0	0
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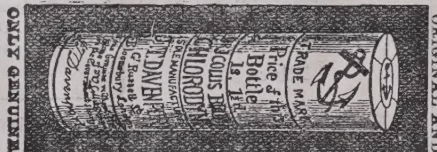
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